PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

Vol. LXXVIII. No. 39 LANCASTER AND PHILADELPHIA, FRIDAY, SEPTEMBER 30, 1910. Whole Number 9103

Poetry.

THE BEYOND.

It seemeth such a little way to me,
Across to that strange country, the Beyond:
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies that, when my sight is clear,
I think I see the brightly gleaming strand;
I know, I feel that those who've gone from here
Come near enough to touch my hand.
I often think, but for our veiled eyes,
We should find heaven round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier and see
The seal of death set on some well-loved face,
But that I think, one more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange beyond seem fair.

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing, with abated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—Author unknown.

IN DE GLOOMERIN'.

BY SARAH M'LEAN-GREENE.

De Massa ob de sheepfol',
Dat guards de sheepfol' bin,
Looked out in de gloomerin' meadows,
Whar de long night rain begin;
So He call to de hirelin' shephe'd:
"Is my sheep—is dey all come in?"

O den, says de hirelin' shephe'd:
"Dey's some—dey's black an' thin,
An' some, dey's po' old wedders;
But de res', dey's all brung in."

Den de Massa ob de sheepfol',
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows,
Whar de long night rain begin;
So he le' down de ba's ob de sheepfol',
Callin' sof': "Come in! Come in!"

Den up t'ro' de gloomerin' meadows,
T'ro' de col' night rain an' win',
An' up t'ro' de gloomerin' rain paf',
Whar de sleet fa' piercin' thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.

The hour draws near, howe'er delayed and late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands alone
For love to fill. Our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives,
And live because He lives.

—J. G. Whittier.

Contributions.

BROTHERHOOD.

BY REV. W. H. GOTWALD, D. D.

The word "Brotherhood" is euphonic, suggestive, and encouraging. It bespeaks a bond that is fraternal and of social fellowship. It is an assurance that no man is alone, or needs to be alone, in his struggles of life, but that strong arms, and warm hearts are near him, waiting to give needed assistance and sympathy. "No man liveth unto himself,"—is a statement on divine authority. Selfishness is not found in either the Christian's vocabulary, or in his creed.

"We must not hope to be mowers,
And to gather ripe golden ears,
Unless we have first been sowers,
And watered the furrows with tears.

"Is it not just as we take it,—
This mystical world of ours?
Life's field will yield,—as we make it,—
A harvest of thorns or of flowers."

As long as tears are shed; as long as hearts are broken; as long as homes are made dreary, and as long as wrecked lives are strewn along human pathways, so long the brotherhood of humanity will be needed.

The Brotherhood of earth is a type of that nobler, that diviner, that eternal Brotherhood of heaven.

The strongest evidence that Christianity is divine, in its origin and nature, is found in the fact of the Brotherhood of mankind. For where Christianity exists, and only there, there helpfulness and love exist.

St. John says: "I, John, am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."

In this beautiful passage, John teaches us the comfort of companionship. Mutual experience affords a mutual basis for a levying, helpful sympathy. Only those who have passed through sorrow, such as ours, can sympathize with us. It is a dignity Christ puts on us, in permitting us to be sufferers with him, so that we may comfort others, with the comfort wherewith he comforts us.

Ursinus, a physician, was condemned to death, and was being led out to execution, because of his love for the Gospel. Vitalis, though he knew it meant death to him to do it, stepped up to Ursinus, on his way to execution, and encouraged him, by saying: "What, have you been so industrious, heretofore, to preserve men's bodies, and will you shrink at the saving of your own soul? Be encouraged." For this faithful counsel, Vitalis was condemned, and suffered martyrdom on the very scaffold on which Ursinus died.

We are here to be stars of light and comfort to others. Yet the glory of the Church—(the Brotherhood)—is not in the stars, but in Jesus. When he shines forth, the stars, in his hands, are never seen. The stars, in the heavens, shine only when the sun withdraws.

It becomes each one of us to shine, and to light up the pathway of others, from sin to holiness, from

sorrow to joy, and to carry each other's burdens. He lives best who lives most for others. He, who like Christ, goes about doing good, is nearest to the Savior's heart. Individual efforts are strong, but united efforts are stronger. Union of hearts and of hands insure mutual confidence and hope.

When the Rev. Dr. R. W. Miller, then pastor of the First Reformed church, of Reading, Pa., twenty-two years ago, on May 1, 1888, organized the Brotherhood of Andrew and Philip, he inaugurated a movement that will be world-wide in extent, and that will prove a blessing to the souls and bodies of thousands of all ages and climes, for, by it, denominational walls are broken down, differences of creeds are forgotten, and as God's children, and as a united phalanx, this Brotherhood of Andrew and Philip, will move onward and upward, in every department of Christian activity.

This Brotherhood of Andrew and Philip has, to-day, in Philadelphia, more than one hundred chapters, and about 6,000 members.

The spirit of this Brotherhood is a consecrated missionary spirit.

It creates opportunities for helpfulness. To every member is addressed the inquiry:

"Have you looked for sheep in the desert,
For those who have missed their way?
Have you been in the wild waste places,
Where the lost and the wandering stray?
Have you trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of *my* wounded feet.

"Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear *me* whispering beside you,
'Tis a pathway I often go!
My disciples, My brethren, My friends,
Can ye dare to follow Me?
Then wherever the Master dwelleth,
There shall the servant be."

Because many share in the work to be done, the labors are light. To simply lift up the fallen and the weak is not enough, for that does not cover the whole of rescue work, but support and encouragement must be given.

Both the soul and body must be cared for; and all this is done out of a pure fellow sympathy. The Brotherhood knows, that though the ninety and nine are in the fold, the lost one must be found and brought back. God wants every sinner saved. The Brotherhood says:

"We think that heaven will not shut forever more
Without a knocker left upon the door,
Lest some belated wanderer should come,
Heart-broken, asking just to be at home;
So that the Father will at last forgive,
And, looking on His face, that soul shall live.

"We think there will be watchmen through the night,
Lest any, far-off, turn them to the right;
That He who loved us into life must be
A Father, infinitely fatherly,
And groping for Him, all shall find the way
From outer dark, through twilight, into perfect day."

Philadelphia, Pa.

—There is nothing in all the world so brave as love; it will do and dare to the uttermost. When the last word has been said about the selfishness of mankind, the cruelty of ambition, the relentless persistence of hate, it still remains true that love outruns and outlasts them all. It is the mainspring of the world that keeps the whole machinery in motion. "Whatever things are sweet or fair, love makes them so." Wherever nobility, goodness, or heroism springs into life, love lies at the root. From the rose-vine planted by the garden wall, to the Christ uttering words of forgiveness from the Cross, it is all love's story.—Selected.

TSCHACKERT VS. RICHARD ON THE AUGSBURG CONFESSION.

BY REV. H. E. BERKEY.

In the "Lutheran World" of June 29, July 6, 13, and 27, respectively, there appeared four "letters" from Prof. V. G. A. Tressler, Ph. D., on the following subjects: "The Origin of the Lutheran and Reformed Doctrine;" "Tschackert on Lutheranism;" "Tschackert on Protestantism;" "Two Lutheran Professors."

The first subject is a translation of the title of a new work by Prof. Tschackert, of Göttingen: "Die Entstehung der lutherischen und der reformierten Kirchenlehre." The work is about the size of Dr. Richard's "Confessional History of the Lutheran Church." But 121 of Tschackert's 645 pages are given to Reformed subjects. Hence Tschackert's treatment of Lutheran matters is less full than Richard's.

Much of the matter of these "World" "letters" is either a free or a literal translation of Tschackert's work and thus (seemingly) gives one a pretty fair idea of its character.

The last "letter" and an editorial in the "World" for August 3, give one the conclusion to which the "World" writers would lead their readers. The fourth letter concludes as follows: "There is a difference between an episode and a life. Good men have often before mistaken an eddy for the current itself. It is not to the discredit of Columbus that he took a little islet in the Carribean Sea for the East Indies; nor do we hold it against a Hudson that he mistook the little land-locked bay west of Labrador for the Pacific Ocean. We respect them and know better. Even a wise man may not always get beyond his entourage. Dr. Richard did not. The Confessional History has stores of erudition. It will be consulted at the libraries for facts. Tschackert has pointed the way through the maze of facts. He will be had in hand, studied and followed. History cannot be blindfolded."

So far the "letter." Now the essence of the editorial: "The Confessional History of the Lutheran Church [by Dr. Richard] contains a vast amount of historical matter admirably stated. But the peculiar positions taken by the author have not met with endorsement in the Church." For "Drs. Albert, Singmaster, Remensnyder, the editor of the "Lutheran World" and the OBSERVER have written about this work, and the last-named is the only one which gave endorsement to the peculiar positions." Therefore "we are constrained to believe that the day has gone by when men in the General Synod are prepared to endorse the view that the Formula of Concord has done more harm than good." Dr. Singmaster's view on this point in the "Quarterly" is then quoted, and the editorial concludes: "We now learn from those who are acquainted with its contents, that the confessional work of Tschackert, of which Dr. Tressler has been furnishing a synopsis in our columns, flatly contradicts the distinctive positions of Dr. Richard's work prepared with great industry."

It will be noted that in the judgment of the "World," based on the statement of its correspondent, Dr. Richard's work is "shelved," and Tschackert's is "in hand," so far as guidance, through the matters of which their respective works treat, is concerned.

In calling attention to these articles or "letters" we wish it distinctly understood that our purpose is not to arouse partisan feeling, nor to attempt a defence of the so-called "peculiar positions." Neither is it our purpose to discredit what the opponents of the peculiar positions are pleased to call "historic Lutheranism." We own two copies of that much-lauded

and much-abused work, the Book of Concord. We have made some study of it, and of the history connected with it, along with the history of the "peculiar positions." We have reached the conclusion that neither the Lutheran who holds the "peculiar positions" to the exclusion of "historic Lutheranism," nor the Lutheran who holds "historic Lutheranism" to the exclusion of the "peculiar positions," in the sense that neither of them can find any good in the position of the other—neither of these Lutherans represents true Lutheranism. They both are partisans. The Lutheran Church is the Church of Luther *and* Melanchthon, not of Luther *vs.* Melanchthon. What we need in the Lutheran Church to-day, and have needed ever since Luther's death, is fewer partisans, and more men who are willing to curb their feelings, and lay aside their partisan prejudices, and look honestly and fairly, to the extent that that is possible, at *both* sides of these questions. When that day comes there will be a grand united Lutheran Church. For while there will always be differences, the above course in reference to them will help the confessional life."

In looking over Tschackert's work, and comparing it with the "World" "letters," and with Richard's work, we have noted a few facts not brought out, perhaps inadvertently, in the "letters," that may be helpful, along the lines just indicated, in forming one's judgment of the respective works of these "Two Professors." These facts will appear as we proceed.

In the fourth "letter" the "World" correspondent remarks, "One naturally wonders how Profs. Richard and Tschackert, covering as they do much the same ground, agree on the great points of our confessional life."

Nearly a half column is then given to the unimportant question as to why Tschackert takes no further notice of Richard's work than to name it among "a bit of literature on Lutheran confessional writings."

The "World" correspondent thinks it is due to the "widely variant" conclusions of Dr. Richard's work from that of Tschackert. Maybe. But Dr. Tressler knows, and others familiar with the practice of German writers know, that it is the rare exception when the work of an American Lutheran writer is named or quoted in a German work. So far as we have seen, aside from Dr. Richard's work, no other American work is named by Tschackert, not even the "epoch making" work of the founder of the General Council. Besides, the portion of Tschackert's work where Dr. Richard's work might have been available may have been completed and in press before Dr. Richard's work was at hand. At any rate, Prof. Tschackert has seen fit to say some nice things about "The Confessional History" in a review of it in the "Theologisches Literaturblatt" of October 29 last. The concluding portion of that review reads: "If such a book is not only written in America but also studied, we must congratulate both the author and his readers. But in Germany we must begin to show respect for such scholarly works from the circle of American Lutherans; it is altogether on the high plane of thorough investigation and proper presentation." But this view evidently doesn't fit in with the "World" writers' conclusions.

We quote further from Dr, Tressler's fourth letter: "On Confessionalism, the Augustana, the actions of Melanchthon, the Variata, the subscription to and results of the Concordia, Tschackert has gone his own way, led, as he believes, by proper historical judgment, and that way is not the way of Prof. Richard in his Confessional History."

This reminds us of a couple of stories: The first is of Webster. It is related of him that on a certain occasion he was pleading a case in his masterful way, and found occasion to take a "peculiar position" on a point of law, at least so it seemed to the Court. The latter was much disturbed, and volunteered the information to Webster that in taking this position he was "flatly contradicted" by the views of Lord Camden on the same point. Webster, so the story goes, after a bow of profound respect, raised his majestic figure of more than six feet to its full height and then in his most deferential tones replied, "I am aware of the fact, your Honor, but, may it please the Court, *I differ from Lord Camden.*"

If this doesn't point our moral, perhaps the second story may: A father, questioning his son in reference to a statement that wouldn't stand investigation, was met by the unanswerable (?) argument of the boy, "It's so 'cause mum says it's so. An' w'en mum says it's so, it's so even if it ain't so."

But let us see the asserted divergence of views on the Augsburg Confession. Dr. Tressler says:

"In the matter of the so-called Variata or later-changed text of the Augustana, Richard's position is well known. In speaking of the [first] German Variata he says, 'As regards articles 9, 10, 11, there are no changes except in mere matters of orthography' (p. 220). Again, 'if we compare these seven Variatae, German, with the Editio Princeps, we find not a different doctrine, but the same doctrine—rendered more pronouncedly Lutheran' (p. 222). Of the Latin Variata of 1540, in which the wording of Article X, on the Lord's Supper, is changed so materially, Dr. Richard states, 'there is not the slightest reason to believe that Melanchthon meant to present a new doctrine of the Lord's Supper' (p. 227). 'Hence it is absolutely unhistorical to say or to intimate that Melanchthon changed Article X on account of the Sacramentarians'" (p. 229).

"How different Tschackert's view: In speaking of the text of the A. C. used in the Book of Concord, he says: 'To the German text of Melanchthon they properly took exception. For articles 20, 27, 28, he had changed so greatly that they were practically new' (p. 288). Tschackert counts it one of the anomalies in Melanchthon's character that he failed to understand the historical nature of the A. C. and treated it as a private affair of his own, 'changing it as often as he gave it to print' (p. 288). What was Melanchthon's motive? 'At first he may have done it in the interest of greater clearness and precision, but later he departed from the contents of the original Confession and introduced at separate points his own private theology' (p. 290). On the Supper 'he let go the Lutheran [German is Konsubstantiations] theory—and satisfied himself with maintaining a real participation in the glorified Christ on the part of the one partaking'" (p. 291).

Divergence of views on the Formula of Concord is also claimed, notice of which, owing to lack of space, must be deferred.

Now let us examine the divergence claims in the above quotations. Shall we take these citations as having *general* or *specific* application? To be fair, suppose we try both, and first the specific.

By that course we find that *the above first two quotations from Richard,* on the one hand, *and the first quotation from Tschackert,* on the other hand, *refer to entirely different things, both as to the edition of the Augsburg Confession in question, and as to the specific articles cited.* Richard is writing about one thing, Tschackert about another. The failure to note this fact, accounts *in part* for the contradictions which Dr. Tressler finds between the "Two Professors."

A review of a bit of history will make this clear.

To understand the situation, we must remember that the two original *manuscript* copies of the Augs-

burg Confession, Latin and German respectively, used at the Diet of Augsburg in 1530, were lost, long before the Book of Concord was published (1580). The German copy was read at the Diet of Augsburg (1530) and then both copies were handed to the Emperor. The Emperor kept the Latin copy, later it was placed in the Imperial Archives at Brussels, from which it finally disappeared in 1569, and handed the German copy to the Elector of Mayence to be deposited in the Imperial Archives, which were kept in that city. The Emperor at the same time requested the Lutheran princes to refrain from publishing the Augsburg Confession. To this the princes agreed. But soon six editions in German and one in Latin appeared surreptitiously. This led Melanchthon (1530-1531) to publish the *Editio princeps,* which was his "first *printed* edition." This *Editio princeps* was a "revised and emended" edition, based, not on the original manuscript copies given to the Emperor at the Diet, and no longer accessible, but on another copy which was "trustworthy" (*Examplar bonae fidae*) but was not identical with those original copies. This *Editio princeps* was in quarto form and contained the Augsburg Confession in Latin and also in German (Cf. Richard, pp. 209-217; Tschackert, pp. 286-287). From 1533 to 1558 Melanchthon published seven editions of the A. C. known as "German *Variatae*" (Richard, pp. 219-224; Tschackert does not discuss these editions). We may note in passing that it is from what Richard has written concerning these "German *Variatae*" that Dr. Tressler quotes Richard above (cf. Richard, pp. 220, 223).

Continuing our review of the history a bit farther, we come down now to 1576, when the Elector of Saxony sent to Mayence and requested the Archbishop there to send him a copy of "the original Augsburg Confession as it had been delivered in German in the year 1530." The original German manuscript copy, as we saw above, was (1530) sent to Mayence, hence the request now (1576) for a copy of it. But in 1540, nearly forty years before this request was sent to Mayence, the original German manuscript copy, until then in Mayence, had disappeared. However, there was another, unreliable, *unsigned,* German manuscript copy of the A. C. in the Mayence Archives in 1576. This was copied and sent to the Elector of Saxony (Richard, pp. 224, 233; Tschackert, pp. 286-7).

Now when four years later (1580) the theologians wanted to publish the Augsburg Confession in the Book of Concord, Tschackert (p. 288) tells us what happened.

"As no *manuscript* copy of the *Latin* text [of the A. C.] was known to exist [the original Latin manuscript copy given to the Emperor (1530) had disappeared in 1569, as we have seen], when the Book of Concord was published in 1580, the theologians could do no better than to insert Melanchthon's *printed* text of the *Editio princeps* in the Book of Concord. This text thus became the Latin *Textus receptus.*" So much for the *Latin* text of the *Editio princeps.* But the *German* text of the Augsburg Confession which the *Editio princeps,* as we have seen, also contained, was *not* inserted in the Book of Concord. And why not? Hear Tschackert continues right on where we stopped him last: "To the German text of Melanchthon they properly took exception. For this he had changed so materially in Articles 20, 27 and 28, that they were practically new. These changes they could then detect by comparison with the Mayence manuscript copy" [a copy of which, we have seen, the Elector of Saxony had secured]. (This last quotation, it will be noted, is the one Dr. Tressler quotes above from Tschackert in contrast to Dr. Richard on the German *Variatae.*)

But Tschackert not only tells us that the theologians rejected the German text of the Augsburg Confession found in Melanchthon's *Editio princeps,* but he tells us on the preceding page (287) that the theologians inserted the Mayence, bogus, manuscript, German copy in the Book of Concord. ("Allerdings hatte man im Mainzer Archiv noch eine deutsche Handschift die man als die echte ausgab, so dass die lutherischen Theologen sie in gutem Glauben 1580 auch in das Konkordienbuch aufnahmen.") (Cf. Richard, pp, 523, 526; Tschackert, p. 621.)

We now see what *in part* amazes Dr. Tressler. What Tschackert wrote about the German *Editio princeps* (1530-1531; Tschackert, p. 288, cf. Richard, p. 217), and what Richard wrote about the German *Variatae* (1533-1558; not discussed by Tschackert, but see Richard, pp. 219-224)—entirely different things—this is in part the basis of Dr. Tressler's asserted divergence between the "Two Professors." "How different is Tschackert's view!" Verily! when so blunderingly contrasted.

If any other proof is needed to show that Dr. Tressler mistook his citations (we do not say wilfully), it is found in the fact that when we compare the above quotation from Tschackert on the German *Editio princeps,* with what Richard says as to the *same* edition, we find, not an amazing divergence as Dr. Tressler asserts, but that Richard agrees decidedly (though not in every particular) with Tschackert. Says Richard, "Turning now from the Latin to the German *Editio princeps,* we find that this differs from the '*Invariata*' in about four hundred and fifty places—some do materially affect the sense. Article IV. in the *Editio princeps* has been entirely rewritten, and has been amplified from eighty-six words in the '*Invariata*' to one hundred and forty-one. Important changes are made in Articles XXVII. and XXVIII. Thus Melanchthon's German *Editio princeps* is very much varied." (Richard, p. 217.)

But perhaps Dr. Tressler will undertake to justify his "blindfolded" reading of these two historians by asserting that he meant these quotations from Richard and Tschackert respectively to be taken as showing a *general* "divergence" between the views of the "Two Professors" on the Augsburg Confession.

Then we reply: By taking that course he is simply avoiding Scylla to encounter Charybdis. For Tschackert and Richard do not differ at all as to the *general* view that Melanchthon in his various editions of the Augsburg Confession *frequently changed the form and sometimes materially the sense.* This fact is conceded frequently on the pages of Richard's work —and Tschackert repeatedly quoted in proof! Hence it would be simply doing Richard an injustice to attempt to specify instances. We could fill columns, not to say pages, of the OBSERVER with quotations from Richard's work bearing out this statement. (See Richard, pp. 210-233, especially pp. 210, 215, 217, 523, 526.) Are we asked by our readers then to account for the statement of the "World" correspondent to the contrary? We must respectfully answer, That isn't our business. Read the "peculiar positions" and Tschackert too, if possible, and see for yourselves. But accept no partisan's *ipse dixit* without considering carefully for yourselves *both* sides.

In our next paper we shall see, among other things, how far the "Two Professors" diverge on the Lord's Supper.

Apollo, Pa.

—Blessed are ye if ye become as a little child, for a child is the visible likeness of the Lord himself. And there is blessedness in perceiving this truth; the blessing is the truth itself.—George MacDonald.

WHY THEY WIN.

A Suggestion in Fable.

BY REV. FRED V. CHRIST.

Once there was a man named Lutheranism. He was very wise and reasonably successful. He championed the cause of Liberty and Justice, fostered public schools, opened the way for true democracy, and was always in the van of those people who with sincerity and truth strove to ennoble humanity.

He had a very large family, and his sons were to be found in all parts of the world. Some of these sons were among the first to set foot on American soil. They by carefulness, and a true desire to help make America God's country, lived Christian lives and raised families of their own.

There was no more precious occasion in the family history than when the *Father* called his children around him to enjoy the pleasures of the table and a "feast of reason." And it was a fact well known and often commented upon—by others—that his children grew stronger and robust on the diet which their Father—Lutheranism—furnished them.

Even the President of the great nation in which they wrought noticed and commended their robust, sturdy strength.

On one occasion there arose, however, a discussion among the different members of the family as to *how much* one should eat in order to be a true son of his Father.

The discussion was chiefly over *potatoes.*

Each of the children was exceedingly fond of potatoes, but some ate more and some less, according as he thought he needed.

The oldest one, whose name was *General Synod Lutheranism,* had grown very strong and robust on a very few potatoes, and was in perfect health, so he naturally thought that a few was enough.

But the other son, whose name was *General Council Lutheranism,* no less robust and full of the spirit of his Father, with greater capacity (due no doubt to youthful training) habitually needed and used a much larger quantity. So he very naturally advocated *more potatoes* for his brother. General Synod was very healthy, however, and remained unconvinced.

The discussion waxed rather hot, and the relatives, taking sides, were about evenly divided, and equally sure, so no definite conclusion was reached.

Meanwhile the enemies of Father Lutheranism heard of the battle being carried on within his own house and opportunely surrounded it; and while the war went on *Concerning the Potatoes,* Popery, Baptistery, Methodism, Calvinism, and a host of smaller enemies, helped themselves to the wholesome viands which Father Lutheranism had prepared for his children.

Then the Father called his children and said:

Sons: If we continually "scold" and "jaw" and "fight" each other, we cannot *preach,* and our enemies will overcome us easily. Why not each of us eat what is good for him, without debate, for look we are each in the best of health.

After all is it only a matter of more potatoes, or less potatoes, and not a matter of health or sickness. Besides if we go on eternally "picking" at each other we will lose both the *meal* and the potatoes.

Our great Gen. Von M—— used to say to his soldiers: *March apart—Fight together.*

Let us make this the motto of American Lutheranism, and God will be in the midst of her (as a family) and she shall not be moved.

At the conclusion of this Fatherly talk, the *Brothers* shook hands and "fell to" and in a short time the enemy was driven out, the prepared meal eaten, the potatoes gone, the blessing said.

Then a *General* air of Peace and Strength prevailed among all.

Let us thank God that we saw our great mistake in time, they said.

New York, N. Y.

REV. ENOS S. REES.

BY T. F. DORNBLASER, D. D.

Rev. Enos S. Rees died at the home of his daughter, Mrs. Annie L. Stockett, Clinton, Ill., September 7, 1910, after an illness of a week.

Rev. Rees had been a resident of Clinton for three years. He was born in Lewisburg, Union county, Pa., October 1, 1838, and was one of twelve children. In 1850 the family moved to a farm seven miles west of Freeport, where Mr. Rees grew to manhood. He was converted at a revival meeting near Freeport in 1855, and soon thereafter decided to enter the Lutheran ministry. While making preparation for college, the civil war broke out, and hearing the call of his country he enlisted in Co. H., 26th Illinois Volunteers on June 24, 1864, and served until his honorable discharge, June 5, 1865.

He came out of the war an invalid, but regained his health sufficiently so as to enter the Missionary Institute, now known as Susquehanna University, in 1867, and graduated in the theological department in 1871. He was ordained by the Susquehanna Synod that year, and was first located as pastor at Millersburg, Ind., the following October. Remaining there a year, his health failed, and when he was able to resume the work he accepted a call from Morristown, Ill., where he remained for a little more than a year.

Subsequent charges were as follows: Lisbon, Iowa, 1873-1875; Emerson, Ill., 1875-1878; and stationed at various points in Kansas and Nebraska from 1878-1891; Nokomis, Ill., 1891-1894; Indiana charges, 1894-1898; St. Elmo, Ill., 1898-1903. He retired from active work in the ministry in 1903.

Rev. Rees was married to Miss Catharine A. Babb, near Freeport, Ill., December 29, 1859. To this union four daughters and two sons were born. The two sons, Howard died at Chicago, October 30, 1891, and Orestes was killed by railroad accident at Bloomington, Ill., December 6, 1904. The four daughters and their mother, Mrs. Enos S. Rees, are still living and were present at the funeral, as follows: Mrs. Elsie Kryder, Freeport, Ill.; Mrs. Viola Robinson, Akron, Ind.; Mrs. Carrie Babcock, Lagrange, Ind., and Mrs. Annie L. Stockett, Clinton, Ill. One brother, Mr. Abbott G. Rees, Sabetha, Kans., remains.

Funeral services were held at the home in Clinton by the G. A. R. Post and the pastors of the city. On the following day, Saturday, September 10, 1910, services and burial took place at Babb Grove church, eight miles west of Freeport, attended by a large concourse of former neighbors and friends. Rev. and Mrs. W. H. Hartman, of Monroe, Wis., were among the mourners. Rev. Alex. McLaughlin, of Pearl City, assisted the undersigned in the services.

Rev. Rees was a fearless preacher of the gospel. He preached "righteousness, temperance and judgment to come," with such vigor as to make enemies among evil-doers. The woe pronounced against those, "of whom everybody speaks well," is not applicable to him. He is mourned by a large circle of friends, a faithful companion, loving children and grandchildren, who greatly miss him and call him blessed.

Chicago, Ill.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

General Literature Committee Notes.

Lesson Study for October—The Christian Negro.

PRAYER TOPICS—(a) For the Negro preachers of the gospel.

(b) For our fall conventions.

We have studied various phases of the life of the Negro and noted his religious development in each, but our final lesson from the text-book deals with the more definite subject of the Negro as a Christian; and in looking at this phase, we want to see what results have been accomplished in the past and what methods should be used for accomplishing still greater ones in the future.

As far as organization is concerned, there are many religious denominations among the Negroes, the Baptist and Methodist being the largest; but all the denominations are fairly well represented; in fact about two-thirds of the entire Negro population is connected with some church. Many of the churches have well-organized missions, and the Baptists have, not only a good Home Mission department, but a publishing house and an educational department.

The Sunday-school is the best-developed feature of the negro church and presents a splendid field for local work among the race.

The conditions that exist in the negro church are far from ideal, most of them having been formed, in the first place, from a "split" in some church; dissensions are frequent and rivalry prevalent, not only among different churches but among the members of the same church. Much depends on the preacher, for he is undoubtedly the strongest influence among them. Sometimes he is a hypocrite and very frequently his moral standard and family life are no better than those of the rest of the community; even though this may not be true of the majority, yet it is true that the negro preacher, though sometimes most sincere, is more often than otherwise very ignorant, and he naturally cannot accomplish the results that a man of more training could bring about.

The church is certainly the center of life in a negro community, and for that reason the "institutional church" offers vast opportunities for social betterment. After the day's work, the negro loves to go to church where he may indulge in the social side of his nature with his friends and the emotional side often by taking part in a noisy "meeting." In a well-organized church, clubs might be formed, lectures and entertainments given, which, owing to the particularly impressionable nature of the negro, would have a direct result in uplifting the moral tone of the neighborhood. In some instances these institutional churches have been started with great success. The methods in such churches should be the same as those used in any city mission. Day nurseries and kindergartens are much needed, because the mother is almost invariably a bread-winner, and such nurseries would also make possible the instruction of mothers in the care of children, instruction that is sadly lacking, as the high death-rate among negro children will prove. There are no people who so need instruction along sanitary lines more than the negro; he needs instruction in personal cleanliness and he also must be freed from the practices of the quack doctor, before we can prevent "preventable diseases." In other words, the negro home needs the most attention and the greatest missionary effort. The colored deaconess and trained nurse have a wonderful opportunity in ministering to ill bodies, aching hearts and ignorant minds.

Undoubtedly the people who could do the greatest work for the race are the negroes themselves, but until they are trained and consecrated to it, it will not be possible. There are as yet very few negro missionaries in Africa, but there is hope that in the future, when the race here has become more thoroughly Christianized, that the negro of America may prove a great factor in saving the race in Africa.

It rests with the white people of our country to bring about these results. The "negro problem" is largely a social and industrial one, but all Christian people recognize the fact that a race, in order to become civilized, must first of all become Christianized, and this Christianization can take place only through the efforts of those of God's children whom he has so richly blessed in gifts that are to be passed on.

N. S. W.

VACATION IN THE ROCKIES.

Vacations are becoming much more popular now than they used to be, presumably, because their importance and value are being more appreciated. The nature of the vacation should be according to the needs in the case, if the greatest benefit is to be derived from it. Every vacation should be, in some way or the other, a change. Change, of itself, usually brings rest and new life.

There is nothing that proves more restful and invigorating to the tired brain-worker, than to be able to spend a short time in the midst of surroundings where his mind and thought will be completely diverted from his usual lines of work. Some can go one place and some another, and all be greatly benefited. There is no place, however, we know of so admirably suited to rest the weary brain and invigorate the worn body as the change of climate, altitude and scenery afforded by the Rocky Mountains. Here the *preacher* can have a complete rest while the *other fellow* works.

Six Kansas pastors and one layman spent their vacation there this summer, in a most interesting, profitable and pleasant way. Our time was spent in travel and sight-seeing principally. Denver was first visited. It is a wonderful city. Our party was afforded the courtesy of being shown the principal points about the city, including the lovely parks, in a special motor car. We had planned to take "The Around the Circle Trip," of over a thousand miles, through the most picturesque parts of the Rockies. From Denver we went by way of Colorado Springs, Pueblo, Canon City, through the Royal Gorge of the Arkansas, over Marshall Pass, 10,856 feet above sea level. Then down through the famous Black Canon of the Gunnison river, most wonderful for its grand and varied scenery, on down through the great Uncompahgre valley, containing about 150,000 acres of very fertile soil, much of which will now be watered by the Gunnison river, drawn through the six-mile tunnel, cut by the Government, at an expense of $2,000,000. At Montrose, the principal city of this great valley, we changed cars and were hurried away past Ridgway and Vance Junction to Telluride, a mining town up in the mountains at an altitude of 8,756 feet. This is a picturesque place, surrounded by mountains, with only one place of entrance and exit. From this point we journeyed southward over Ophir Loop, past Trout Lake, over Lizzard Head Pass, down the Dolores valley to Mancos. There we secured an outfit and traveled overland; part way by wagon and part way by saddle horses, visiting the ruins of the Cliff Dweller Homes, in the Mancos canon. This was a delightful, though somewhat fatiguing, trip of more than fifty miles, mostly over desert and mountain roads. This being one of the chief points we were interested in visiting, we spent a good part of two days in our explorations, and were delighted with what we saw and learned. These ruins are the largest of the kind in the United States, and are in the National Park

under the protection of the Government. The next day after our return, was the Lord's day, and we went out upon the mountain side near the city and worshiped. Rev. Stauffer, of Lawrence, Kansas, conducted the Lutheran Liturgical service, and Rev. Schrock, of Abilene, Kansas, preached an excellent sermon.

Our course was next eastward, over the Paradox Divide, to Durango. It is a beautiful city through which the Las Animas river flows. The largest smelter in the state can be seen also. From thence we passed up the valley of the Las Animas river, northward, through one of the most picturesque canons in the Rockies, to Silverton. Our host at Silverton was a Lutheran Ernest Hoffman. There is no Lutheran church in Silverton but Mr. Hoffman and his wife cling to the faith, and before we left had their two sons baptized, Rev. Stauffer administering the sacrament. From Silverton we had a delightful ride over a little mountain railway to Red Mountain, being caught in a snow storm while on the way. From Red Mountain to Ouray there is a famous stage road of twelve miles. Part of the way the construction of this road cost $40,000 per mile. For the sake of the novelty and pleasure we walked these twelve miles. Ouray is the "Gem of the Rockies," with its cold and hot springs, Box Canon, closely hemmed in on all sides by mountains of distinct colors. On one side the mountain is a distinct red, on another it is blue, on another gray, on the other a bright orange shading off into a brilliant lemon.

Hurrying on down past Montrose again, we stopped at Grand Junction for a short stay. This fine city is planted in the midst of a great sandy plain, not far from the confluence of the Grand and Uncompahgre rivers, being surrounded by a fertile country watered by these two great streams. In recent years it has gained the distinction of being the great fruit center of the state. From Grand Junction we went up the valley of the Grand by way of Glenwood Springs, through the canon of the Grand, past the Central Colorado plant, the extinct Crater, along the Eagle river through Eagle Canon, over Tennessee Pass, via Leadville, to Salida, and back to Colorado Springs. The interesting points about the Springs and Manitou, together with a side trip to the world-famed gold mines at Cripple Creek, over a serpentine and scenic way passing through nine tunnels, around the sides of many precipitous cliffs, and over the crest, consumed some time.

Every year thousands of people go up from the hot plains of Kansas, and other places, to drink of the cold mineral waters from the springs at Manitou, and enjoy the pleasant climate there.

Back again to Denver, short trips were made, up the Platte Canon, extending into South Park, the famous Clear Creek Canon, over the Georgetown Loop, and the switchback railway to Mt. McClellen, and the Ice Cave, over the "Switzerland Trail in America" to Eldora, and thence to Greely, situated in the great potatoe region of the state, where the State Normal School is located. While in Boulder we had the pleasure of attending Dr. Jacoby's church, Rev. Renn preaching for him on that day. We also had the pleasure of hearing Dr. Hillis in two of his splendid addresses at the chautauqua on the same day.

Our party consisted of Dr. H. A. Ott, Revs. W. H. Schrock, A. E. Renn, E. E. Stauffer, George S. Murphy, G. G. Clark, and Mr. H. H. Dirkes.

A vacation of this kind is not time and money lost, but it is a splendid investment of both; bringing health and vigor to both mind and body, opening new avenues of thought, and putting fresh zeal into one's work for the following year. It is a good investment for both pastor and people. G. G. C.

Wichita, Kansas.

TABITHA HOME.

Our own hope of ultimate success in the financial struggle at Tabitha is in the sympathy and co-operation of our entire brotherhood of clergymen and laymen. To this end the affairs of the Home must be given all possible publicity.

The wisdom of giving out full information on the financial crisis may be questioned by some who feel that the situation is a delicate one, and that if we publish any of the inner facts in regard to the finances of the Home that many will distrust the institution. It is the opinion of the present board of directors that there is more danger in ignorance than in knowledge. It is the belief of the board that the entire Church should be taken into confidence. If the Church receives information from any other than the official source it must necessarily be second-hand and consequently unreliable.

The present board of directors is G. F. F. Mueller, L. Grauenhorst and J. F. Krueger, of the German Nebraska Synod; R. Neumann and W. Schuelzke, of the Wartburg Synod; R. B. Peery, of the Rocky Mountain Synod; H. L. Yarger and B. R. Lantz, of the Kansas Synod; J. N. Lentz and D. R. Huber, of the Iowa Synod; Fuller Bergstresser and Mr. J. H. Humpe, of the English Nebraska Synod. The officers of the board are J. H. Humpe, president; H. L. Yarger, vice-president; Fuller Bergstresser. secretary; J. F. Krueger, treasurer.

Rev. M. Koolen is the efficient, hard-working, self-sacrificing superintendent. His faithfulness, tact and fine judgment is restoring confidence in the Home among the creditors and the public.

The Home is fortunate in having the Christ-like service of Sister Christina, head Deaconess, ably assisted by Sisters Ida and Gertrude. If it were not for these noble women the Home would be badly handicapped in its work. It is in place to mention the faithful work of Dr. H. B. Miller, house physician, in whom the Home has a friend worth while.

At the present time there are thirty aged persons in the department for the aged, and eighteen orphans in the orphanage. The hospital cared for more than seventy patients during the year. In its work of mercy the Home is unsurpassed. The fine location and splendid equipment of the Home fit it for a remarkable career of service for God and fellowman.

The board deplores the fact that the financial status of the Home was not more thoroughly investigated before the Church assumed proprietorship in 1906. Instead of a supposed indebtedness of "about ten thousand dollars," accounts to the amount of nineteen thousand dollars have been unearthed. The legacies said to be "sufficient to cover the indebtedness" have failed to materialize, except $3,100.

The equipping of the Home for hospital work in 1908 was not done wisely, but too well, the cost of the same being $30,000 instead of $6,000, as at first estimated and authorized.

The indebtedness of the Home is $46,930.02.

Over against this formidable array of figures, which, like Banquo's ghost, will not down, stands the Home itself, as fine a property as one can find anywhere, a commanding building, beautiful for situation, surrounded by fifteen acres of the finest and most valuable Nebraska soil—the whole plant being easily worth $70,000.

This past summer a complete, modern, perfect-working sewer system has been constructed, displacing the former unsanitary open cesspool. The insurance policies have been renewed for a term of three years. A fine, sleek team, with new harness and a large, comfortable phaeton, was purchased and is held in trust. A new mower was purchased; a dumb-waiter installed; the outbuildings have been repaired and

other minor improvements made. This has been done at a total cost of $900, and paid for.

One of the results of the increased confidence in Superintendent Koolen's administration is the willingness of the merchants to deliver goods to the Home free of charge. This is a saving to the Home of $60 per month in drayage.

The total income of the Home for the year ending April 31st is $16,028.30, and the expenditures $15,487.58. Thus it is seen that the income is now sufficient to meet all current expenses, and materially reduce the indebtedness. In fact, $3,159.68 has been paid on old accounts during the year. This does not include interest nor old labor vouchers.

The Home needs the continued fostering care of the Church and of all charitably-disposed persons. The Church must surely understand the value of this Home and its importance in the philanthropic activity of the Church. The orphan, the aged, the sick demand our first care. There are few if any kinds of business where the attendant risks and costs are greater, and probably none in which the Church has so much at stake as the kind of work being done at Tabitha Home. When the Church comes to understand all the conditions which surround this business, and the difficulties that beset it on every hand, at the same time realizing the importance of the work, the Church will not be niggardly but prodigal in its support.

At the present time mechanics' liens to the amount of $10,321.58 seriously hamper the work. These creditors have been patient, but are now reluctantly forced to the necessity of foreclosure unless settlement is made within the life-limit of the liens, which is two years, and which is now expiring. The recent appeal to the Church through the church papers, and by personal letter to the clergy and many leading laymen, has brought in $2,500.

In January, 1911, the Mrs. Brown legacy of $3,100 will be available.

There are many needs, some of them pressing. A new gas engine is almost imperative. The water system and the fire protection being dependant upon the local plant, it can be seen how necessary it is to have modern and reliable machinery. The steam-heating and power-plant needs overhauling.

But above all the Home needs the continued and increasing sympathy and help of the entire Church.

FULLER BERGSTRESSER.

Lincoln, Neb.

ANOTHER CHAPTER OF AN INTERESTING HISTORY.

In October, 1849, the Rev. Henry N. Pohlman, having been appointed by the New York Ministerium to visit the ancient church in Waldoboro, Maine, to ascertain its condition, spent a week there. In an address delivered before the Historical Society at Washington, D. C., in May, 1869, and published later, an account of the visit is given, and the early history of the successive colonies gathered from reliable public documents. Brigadier-General Samuel Waldo had offered the first colonists, who came from Germany in 1739, land which he had secured from the original patentee, on such favorable terms that in 1740 forty families from Brunswick and Saxony followed. In the French and Indian War of 1744 they suffered greatly, and their land was almost a barren waste, until in 1751, when twenty or thirty families more arrived, encouraged by a countryman who made terms for their settlement, and they were provided for during the severe winter following their arrival by the General Court of Massachusetts and private charity till the remnant of the first settlement joined them. In 1753 sixty families more arrived from Germany, accepting the offer made them by General Waldo. They spent the first winter in a shed sixty feet long, without chimneys, utterly unfit for human habitation. Here, these destitute exiles, neglected by their patron, dragged out a winter of great suffering—many froze to death, many perished with hunger or diseases induced by their privations. The old settlers were too poor to assist the newcomers, who were glad to work for a quart of buttermilk a day, or a quart of meal for twelve or sixteen hours' work. In the spring, instead of the hundred acres of land promised them on the seacoast, they were taken back two miles in the heart of the wilderness and received half an acre each. Here they built their huts, covering the roofs with bark. Scarcely had a year elapsed before a band of Indians, instigated by the French, fell upon them. Many were barbarously slain and many made captive. Next came upon them the second French war, declared in June, 1756, in which for seven long years great hardships were endured. And when in February, 1763, peace was declared, new troubles arose. A flaw in the title to their lands was discovered, and in this dilemma the troubled settlers purchased their lands anew in 1763-4, but were seriously molested by the heirs of General Waldo, among whom was General Knox, afterward so famous in our Revolutionary struggle. Under these untoward circumstances many of the harrassed settlers sold their lands for a miserable pittance and sought refuge in Carolina, under the guidance of a Moravian clergyman.

But the rumblings of the storm of revolution began to be heard, and the great majority returned to their former home, and many of them rendered efficient service to their adopted country, notably Conrad Heyer, who was one of General Washington's lifeguards in the crossing of the Delaware, and did faithful service at Ticonderoga, Trenton and Princeton. In the humble temple built of logs divine worship was regularly conducted in the German language, though often without the service of a regularly ordained clergyman. Among the old documents at Hartwick Seminary is a call dated May 28, 1774, addressed to the Rev. John Christopher Hartwick, praying him to become their shepherd. It is known that Hartwick visited the congregation in July, 1774, but there is no further record of his service. In 1785, for four years the church records show that there was a pastor, but no progress was made until, seeking advice from the Synod of Pennsylvania, the Rev. Augustus Ferdinand Ritz was called in 1795, and under his spiritual ministry of sixteen years the church prospered. He died suddenly in 1811, and was succeeded by the Rev. John William Starman in 1812, who died September 25, 1854, after a faithful ministry of forty-two years. His annual salary was to be two hundred and twenty dollars and the use of one hundred acres of land.

At what date the present church, in which there is an *annual* service, attracting a large audience, is held, was built, there seems to be at least a legend placing it in 1773. Services were only in the German language, which had the usual effect of sending the young people into the English churches of the neighborhood, so that at the time of the visit of Dr. Pohlman there were only about thirty church members, and none under thirty years of age. He was received with a most heartfelt welcome, and the services were held one evening in a schoolhouse and the the next afternoon at the house of Conrad Heyer, who was then one hundred and one years of age—"as bright and active," says the record, "as a man of fifty. According to his wont, for more than eighty years chorister, he led us in a hymn of praise, reading without spectacles the small print of the hymn-book, and singing without the tremulous notes of age. A proposition was made on behalf of the Ministerium that we would send them a pastor provided they could aid in his support by one

hundred and fifty dollars a year. An answer was to be given at the Monday afternoon meeting. Sunday was the great day; for all the settlers far and near crowded the ancient church, coming on foot and in all kinds of ancient vehicles. The aged pastor, who had been long an invalid, was carefully brought by one of his deacon, and ancient men and women not a few who fondly recalled their youthful days in this house of God. Two services were held in the church and a third in the Baptist meeting-house that day. On Monday afternoon another service, and the report regarding the proposition of the Ministerium was received. Only after the most strenuous effort had the committee been able to secure between fifty and sixty dollars, and as there was no material in the congregation which might be counted on in the future, they came to the unanimous conclusion to disband and seek a spiritual home in the neighboring Congregational church. Commending them to God, the parting prayer was offered, the farewell hymn sung, and we separated to meet no more an earth." M. M. P.

AMONG THE WILD ANIMALS.

BY REV. J. F. W. KITZMEYER.

Coney Island is the world's greatest playground. On a summer night its million lights cast heavenward a glow which can be seen fifty miles out at sea from incoming ships. In a permanent population of 10,000 there is but one Protestant church, our St. Paul's, of the New York Synod, and yours truly is the community's Protestant chaplain.

During "the season" a daily multitude of hundreds of thousands is attracted by the "rides," "thrills," scenic and sea-diving exhibitions, etc., too many to describe in this space.

One attraction of never-failing interest is the trained wild animal show. It has been my habit to close the day's duties by a visit to these jungle-born creatures and sometimes to chat with their human guardians—hardy men, kindly toward one another and their charges. Mr. Falkendorf, one of our household of faith, has told me that such is his love for his striped and tawney friends that he couldn't bear to leave them for any other occupation. King of beasts or not, the lions are easily the favorites with the public. In proportion to bulk they are the heaviest, most muscular creatures in the world. I have seen one destroy a stout chair with his great fangs, reducing it to fine splinters with the ease of a young lady eating a marshmallow. Betsy, a chimpanzee, performer of a score of most human tricks, is really an expert bicycle rider, and often by her impromptu actions amuses even the trainers who see her every day. Lions, tigers, grizzlies—all know man as master. It is impressive to see how he holds dominion over every living thing that moveth upon the earth.

I often wondered how it is done. And so I asked Captain Bonavita, the pleasant Christian gentleman who is manager of Bostock's. There were no spectators present at the time.

"First of all," said he, "it requires self-control in the trainer to be able to master these creatures. If a man can't control himself he will never subdue a lion or tiger. Without that a man ought never to go into one of these cages. Animals know. We trainers must subdue our own passions, tempers and fears, and must show our superiority that way. It isn't 'the power of the human eye' except that that may help to show self-control. A man who isn't self-regulated will never master these captives from the forests. If he loses his own temper, he arouses the one in the beast—or at least he confuses his pupil. Animals even when punished know the difference between cool firmness and anger. We never allow disobedience. That isn't kindness. But we avoid punishment as much as possible, and they get to understand us when they see our patience. Often I have felt like getting out of patience with a pupil, but I didn't. I held in and then, before I expected it, he would do what was wanted."

"That sounds like a method for human beings who have charge of children," said I. "Yes," replied the Captain emphatically, "and, too, for those who have dealings with men. I have found that out as manager here; it is much the same. But animals are *more* like children. Sometimes they try to disobey just to see whether they can. And they are very curious and that makes them inattentive at times. They have all the faults and traits of children. There is the greatest difference in individuals even though of the same species. Some never give us serious trouble. Some we don't trust very far. With some we can't do a thing. Some take a touch of the whip. Some would be ruined that way. The same as children," he added again.

Just then Madame Pauline, who exhibits a group of big maneless male lions from Nubia, passed by and said, "*Poor* Sultan is so droopy lately. I am going to get him a bowl of eggs and milk." Her tones were those of a lady solicitous over her household pet. And I have seen Sambo and others of his fellows look at her with the affection of a Newfoundland.

Casting my eye about the cages where their tenants were striding to and fro, I inquired, inaccurately enough, of the Captain, "Are they safe?" "Usually—usually," came the answed, "but the danger is always there." "Why?" I inquired. "Well, we don't know," he said slowly, "You know domestic animals seem sometimes to be entirely docile, but one day pussy sinks her teeth in you or scratches you for no reason we can guess. Only these have bigger teeth. Out of humor I suppose. Or sick. We can't know what ails them. We don't bother a man in such a mood, or if we do—! It's the same with lions. They can't talk," he added defensively.

"What do you do when an attack does occur?" I asked. "There are always men watching behind the arena. We throw open the doors hoping that from habit they will run through the usual gangway to their cages. Then helpers come in to beat off the enraged animal if he hasn't quit. One thing that helps us is that, like madmen in an asylum attacking a keeper, they don't know how to act together."

In 1904, while Captain Bonavita was in this same Coney Island arena with twenty-seven performing lions, there was an attack. The huge black-maned African lion, "Baltimore," became enraged. The doors were opened, but the ruse failed to work. When the arena was cleared, the Captain's right arm was torn from him, and his injuries confined him to the hospital for a year.

Bostock has several animal exhibitions in America and Europe. I put the question, "Have many of Mr. Bostock's trainers been killed?" "Not a few—not a few," replied the Captain with pensive reminiscence. "It *will* happen. But ours isn't the only dangerous calling," he added.

It is the hazard of men who love their occupation. Should the spread of the gospel be too dear even at the cost of human life, if need be?

Coney Island, N. Y.

—Only when men have dared to think of themselves sublimely, as possible reflections of the life of God upon earth—only then does sin become essentially and forever horrible.—Phillips Brooks.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Fourth Quarter: Lesson II. October 9, 1910.

The Parable of the Talents. Matt. xxv. 14–30.

Golden Text.—"His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. xxv. 21.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The parable of the talents follows that of the Ten Virgins in order of time as well as of thought. The need of watchfulness in view of Christ's return is specially taught in the parable of the Ten Virgins, while the great truth of personal accountability to God for that which he has committed to us is emphasized in to-day's lesson.

I. The Talents Entrusted (vs. 14, 15).

The Master's Departure.—A wealthy lord, before starting for a sojourn in a distant country, commits his affairs to his servants. This lord, no doubt, repre- his affairs to his servants. This lord, no doubt, represents our Lord Jesus, who has withdrawn from our view, and has given great things into the hands of men, allowing them large liberty in the treatment of their sacred trust.

The Servants' Trust.—Servants or slaves in Bible times were in many cases persons of ability, who acted as stewards or tenants to whom their masters intrusted their property. Frequently annual rentals or charges were exacted rather than a daily accounting. In the parable the master gives three of his servants a certain number of talents each worth from one to two thousand dollars. To one he gives five talents, to another two, and to a third one, allotting to each according to his capacity. This represents the distribution of God's gifts to men. These gifts are many and varied, such as life, time, opportunity, endowments, means, and the like. All receive something. The man who received the five talents is the genius, the extraordinary man. The one who received two is the average man. He who got the one stands for those below the average in ability.

II. The Talents Employed (vs. 16–18).

Fidelity.—Immediately upon the departure of the master, the men who had received the five and the two talents respectively went and traded with the money. They were active early and late. And so they saw their money doubled in due time. This represents the earnest and diligent use of our gifts and opportunities. The children of this world are often a reproof to the children of light. Instead of working for their Lord, they play at religion.

Folly.—Over against the commendable industry and splendid success of the two stand the inexcusable idleness and folly of the one who goes away and digs in the earth and hides his lord's money. It was common to bury treasure then. No doubt mother earth hides many such secrets yet. The idle fellow who buried his talent should have been doubly diligent, in view of having less than the others; but alas! he does nothing at all. Thus our contempt for our small gifts paralyzes all effort, deprives us of the pleasure of work, and humanity of much-needed service.

III. Reckoning Demanded (vs. 19–25).

The Good Account.—After a long time the master returns. First comes the man who had received most, and brings the original principal of five talents and other five talents also which he had gained. Then comes the second with an equally good record, having doubled his two talents. Perhaps the second did even better than the first. How happy they must have been over their success, coming with a full hand to their master.

The Vain Excuse.—The sluggard who had buried his money comes last, because he was always slow, and now his feet are heavy with the fear of the master's displeasure. He comes to excuse himself by accusing his generous lord. He charges him with being a hard, unreasonable man, of whom one must be afraid. The falsity of his statement is shown by the actions of his fellow servants, as well as by the confidence of the master who had given him the opportunity to make something of himself. Thus men charge God with cruelty, and neglect their opportunity and disregard his commands.

IV. Retribution Meted Out (vs. 21–30).

Faithfulness Rewarded.—The master received the report of the two faithful servants with the commendation, "Well done, good and faithful servant." It was worth all the labor to hear these approving words. Beside the words of praise they received substantial rewards. They were promoted to the charge of many things, because they had been faithful over a few. They had been on trial without thinking of it, and had done their duty; and so they were advanced. We are all on trial even in earthly things. The young man is watched by those who need faithful employees, and he is sure to be called higher if he be true. God has us on probation here. Whatever the future life will bring us, it will not be inglorious ease. The fulness of the reward of the faithful is set forth in the benediction, "Enter thou into the joy of thy lord." This implies having the entire confidence of the master, to be on intimate terms with him, and to share his happiness.

Indolence Punished.—The master heard the vain excuses and impudent insinuations of the one-talent man with astonished indignation. He condemns the servant upon the evidence of his own mouth. He does not deny the servant's imputations, because they needed no denial. But taking up his language he says, "Thou knewest" and yet didst not! He had not lived up to his light. The master unveils his character by calling him, "Thou wicked and slothful servant." Lying and idleness are wickedness. Sloth robs a man of the development and profit of industry, deprives his friends of often needed service, and reduces him to the condition of a parasite on society. The wicked servant might at least have put the money on interest, but he was too indifferent to think much about it; satisfied with his poverty, he could not rise. His punishment was dreadful. He was deprived of the little he had, because it was of no use to him or others. His portion was given to the faithful, and he was cast "into the outer darkness," where is weeping and gnashing of teeth. This is a picture of the doom of the unfaithful. Despair, anguish, remorse, pain, rage and every other passion are suggested.

Practical Reflections.

To each one is committed some gift.

Every man is responsible for the right use of this gift.

We are not accountable for other people's talents.

Retribution is meted out on the basis of faithfulness.

The joy of the Lord, or the outer darkness, which?

Gettysburg, Pa.

Bible Readings.

M., Oct. 3. Our light to guide. John xi. 9, 10; xii. 35, 36.
T., Oct. 4. No standing still. Heb. vi. 9-15.
W., Oct. 5. Inaugurating advance. 2 Chron. xix. 1-11.
T., Oct. 6. Planning great things. 2 Sam. vii. 1-11.
F., Oct. 7. Resisting reforms. 1 Thess. ii. 13-18.
S., Oct. 8. Aim ever higher. Matt. v. 17-20.
S., Oct. 9. Topic—Forward steps in our society. Ex. xiv. 9-15.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for October 9, 1910. Forward Steps in Our Society. Ex. xiv. 9–15.

BY REV. J. B. GUINEY.

I. We should always let our lights shine. Eph. v. 8; Thess. v. 5; Matt. v. 16.

II. There is no standing still in God's service or place for idlers. Prov. xx. 4, 13; 2 Thess. iii. 10; Heb. vi. 9-14.

III. Christ's aim was always forward. Matt. xxi. 28; John v. 17; John ix. 4.

IV. Illustrations from the Old Testament; 2 Chron. xxxiv. 12; Neh. iv. 6; Prov. xxx. 24-28.

V. Our aims should be high. Phil. iii. 10-14; 1 Cor. ix. 24; Heb. xii. 1; 1 Cor. ii. 1-4.

VI. The danger of stagnation. Jer. ix. 3; Ezek. xiii. 5; Hag. i. 2; Luke ix. 62; Luke xvii. 32; Rev. iii. 14-16.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, October 9th. Topic—Foward Steps in Our Society. Ex. xiv. 9–15.

BY REV. P. A. HEILMAN.

Livingston said, when counseled about his missionary work in Africa, "Any way at all, only so it be forward." It don't make very much difference how you do your work, only so you go forward. It's the standing still that is hazardous. Your members are sure to lose interest unless you do something, and preferably something hard. Young people like big tasks.

Nothing too great for God. There are no impossibilities with him. He opened the sea to let an army of two million march through, when the people were in dispair, thinking they were all going to be carried back into greater hardships. He can do for your society great things with your co-operation.

Two great commands—"Stand still" and *"Go forward."* When we have done our best, and the way seems blocked and we know not which way to go or what to do, then the best thing is to *stand still* and let God work. He always provides a way. It may be as unpromising as that great sea before Israel, with Pharaoh and his hosts behind them. When the time comes he will open the way, but we must be ready to go forward. It is a good thing to be planning when you cannot be going.

The next step for your society is to get out of the rut. You have been singing, talking, praying long enough, now get up and do something. Have a missionary study class, meeting semi-monthly after the prayer-meeting, if you cannot give a whole evening. Ten o'clock is not late for young people. Or have a teacher-training class, taking up the excellent book published by our own Publication House.

Take a step forward individually. You have been reading what somebody else said long enough. Study the lesson until you are full of it and then the trouble will be to stop. You have never prayed in public. Plunge forward, open your mouth and God will fill it.

Committee's forward movement. Get your committee together and plan something new, something different from what you have had before. Confer with the president. Call the pastor into conference. Get the committee enthused and it will stir up the whole society.

A junior society. If you have none, it would be a step forward to begin one this year. You are paving the way for a better future for your own society. You cannot begin too early to train Christian Endeavorers. Jesus was greatly interested in little children. If you are his follower you ought to be also.

Regular executive meetings. Surely our work is important enough for the executive committee to spend an evening in planning for the work of the various committees. Try it. Let the president call an executive meeting in his or her home, just to talk over the work. Let it be a monthly affair, and see your society grow.

LUTHER LEAGUE TOPICS.

October 9, 1910. Neh. iv. 10–23. The Trials of a Home Missionary.

BY REV. H. E. CLARE.

Nehemiah was not only a home missionary; he was a lay missionary. He is often called a prophet, but he was not a prophet in the sense in which Isaiah and Jeremiah were prophets, but rather in that sense in which every faithful servant of God is a prophet. It is better to regard him as God's approved type of the active, zealous, missionary layman, and, therefore, the prototype of J. Campbell White, Robert E. Speer, John R. Mott, Col. E. W. Halford and the other leaders and active workers of the Laymen's Missionary Movement.

This greater distinction, however, was his: he was not only an advocate of missions, a lively agitator and generous supporter, but he was a real missionary of the most earnest, laborious, and zealous kind, as a study of the trials of his missionary labors will disclose.

I. His first trial, first in time and possibly first in its discouraging character, was the lack of national, patriotic and ecclesiastical spirit he found in Jerusalem. But he fired the Jews with such words as "fight for your brethrens, your sons, and your daughters, your wives, and your houses," and finally was able to bear testimony to a real national and ecclesiastical quickening, in the words, "for the people had a mind to work." iv. 6.

II. His second great trial was occasioned by the wealthy class. They did not support the work generously, but on the other hand oppressed the common people. Chap. v. The rich as a rule are shy on missions. Nine out of every ten home-mission churches are organized by people of humble circumstances. After the lot is paid for and the church built, the rich may make a timid approach. Nehemiah's labors with the rich were a great trial, taxing all the grace of God in his heart, a trial such as only the home missionary can fully understand.

III. His enemies also were a sore trial. They were so malevolent and treacherous. In every way possible to them, they tried to thwart and defeat his project. It seems that nothing can be done in God's name and for his glory but what Sanballats and Tobiahs will arise. And when the treachery of Sanballat fails, Tobiah comes in with his vulgar ridicule. See vs. 3. But the boxes did not knock the walls over, and all the Sanballats and Tobiahs, in hell and out, cannot defeat God's work. But like Nehemiah, the home missionary finds those people a great trial who oppose and ridicule his work, who circulate false reports, saying "the mission is dying," "the members are fighting," "the rent or the interest is unpaid" and "they cannot hold out more than a month or two."

Luther League Daily Bible Readings—October 3–8.

Monday: Neh. i. 1; ii. 2—Nehemiah's Grief.
Tuesday: Neh. ii. 3-18—Jerusalem's Plight.
Wednesday: Neh. ii. 19-20; iv. 1-9—The Work Ridiculed.
Thursday: Neh. v. 1-19—Troubles Within.
Friday: Neh. vi. 1-19—Troubles Without.
Saturday: Neh. xiii. 1-31—Church Discipline.

The Lutheran Observer,

A RELIGIOUS FAMILY PAPER,

FOUNDED IN 1831.

Published Weekly at Lancaster and Philadelphia.

OFFICES { 111 E. CHESTNUT STREET, LANCASTER, PA.
1024 WEIGHTMAN BUILDING,
1524 Chestnut Street, Philadelphia.

REV. M. H. VALENTINE, Editor.

A. D. CHIQUOINE, Business Manager.

FRIDAY, SEPTEMBER 30, 1910.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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THE TRUE WAY OF BLESSING.

It is the Gospel's way. It differs from the methods for regenerating individuals and the world that are man-made. That is why it succeeds where these fail. It goes to the root of our need, massing the supernatural powers of redemption for our deliverance from sin and restoration to righteousness. It passes by symptoms and deals with the fundamental disorder.

Take society, men in the mass. One of the significant tendencies in modern life is the growth of socialism. The word is elastic, and its protagonists are not agreed as to the extent of the changes that are desirable; but they have this in common, that they aim at a wider diffusion of blessings among the people by introducing greater equality of social conditions, and they aim to realize their reforms through the State. It will not do to say that the evils of which they complain are non-existent, that they are striking blindly in the dark; a propaganda does not survive when the ills against which it is directed are all imaginary. It is folly to say with the old political economists that the social institutions of to-day are the best possible in the best possible world. Nevertheless, if any conclusion can be fully warranted from a study of the past and from an induction from facts all about us, it is that the reforms at which socialism aims can never work permanent ameliorations while men's hearts and lives are unchanged. The very beneficiaries of such reforms would bring them to naught through their incapacity and perverseness.

The fundamental need of society—the condition precedent to any real ameliorations through external changes—is that men be turned from their sins. They must be brought into right relation to God before they can be brought into permanently right relations to each other. They must learn the meaning of the first table of the law, "Thou shalt love the Lord thy God," before they can be organized socially, in harmony with the second, "Thou shalt love thy neighbor as thyself." It is out of the evil lusts of the heart there come the fightings, jostlings, inhumanities and woes that afflict us. They are the fruit of sin; they are sin in action.

And so it is in harmony with the profoundest philosophy of life that, in seeking to bless men, Christ directs the forces of his redemptive work to turning them from their iniquities, and, by winning them back to right relation to God, bringing them also into right relation to each other. Hence the Christian can never despair of an ultimate solution of our social problems. He cannot bring himself to believe that wrongs and injustices and artificial inequalities are to last forever. But he looks to the gospel for the remedy, assured that better conditions will come, and come to stay, as men are more and more turned from evil and filled with Christ's spirit. He holds with Emanuel Fichte that "Christianity still bears in its bosom a renovating power of which the world has no conception," and that "whoever can appreciate its inward action from the standpoint of a believer, or from that of an independent thinker, will admit that it will one day become the immanent and organizing force of society, and that then it will reveal itself to the world in all the depths of its conceptions and in all the wealth of its power for good."

So, too, for the individual. His life needs to be harmonized not only with the life and interests of his fellowmen, but with itself. If he is to know true blessedness, the chaos within him must give place to moral order. Here are some passages from the confessions of Charles Lamb, one of the most strangely interesting men in English letters, but a slave to the drink habit: "The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot on the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life or the entering upon some newly-discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; could he feel the body of the death out of which I cry with feebler and feebler outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation. . . . Behold me, then, in the robust period of life, reduced to imbecility and decay. Hear me recount the gains and profits which I have derived from the midnight cup. Twelve years ago I was possessed of a healthy frame of mind and body. Now, except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach which are so much worse to bear than any definite aches or pains. At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed, and seldom without some merry thoughts in my head or some piece of song to welcome the newborn day. Now the first feeling that besets me is a forecast of the weariness of the day that lies before me, with a secret wish that I could have lain on still, or never waked. Business now wearies, affrights, perplexes me. I fancy all sorts of discouragements and am ready to give up an occupation which gives me bread, from a harassing conceit of incapacity. The slightest commission given me to perform . . . haunts me as a labor impossible to be got through. The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honor or his cause would be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me. The noble passages which formerly delighted me in history or poetic fiction now only draw a few weak tears allied to dotage. My broken and dispirited nature seems to shrink from anything great

or admirable. My favorite occupations in times past now cease to entertain. I can do nothing readily. Application for ever so short a time kills me. This poor abstract of my condition was penned at intervals, with scarcely any attempt at connection of thought, which is now difficult for me."

Now what is the nature of the blessing which such a man needs? Every other conception of it sinks into insignificance compared with the blessing of being turned from his iniquities, having his self-rulership restored, his shattered nature recreated, and harmonized with itself and God. Elsewhere Lamb speaks of this as impossible. But it is not. Christ can break the bondage of even this most fascinating sin. He has done it in myriad cases. Slaves of intemperance have found emancipation and retrieval through him.

And this is the supreme need of all of us—to be turned from our sins. They may not be gross, like Lamb's, but whatever they are, they are at the bottom of all our unrest, our dissatisfaction, and failure of true blessedness. We may not live to see the completed social order—men everywhere turned from iniquity, and society under the sway of the new law of life in Christ Jesus—but personally we can make the offered blessing of the gospel more and more our own, appropriating so much of it as we are willing to receive.

GOD'S GOODNESS.

The most gracious thing disclosed to us in nature or revelation is the benevolence of God. It is active, free, constant and impartial. He "maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." This does not mean, of course, that there are not blessings reserved exclusively for the righteous. The Scriptures abound in exceeding great and precious promises to God's obedient children. The secret of the Lord is with them that fear him, and it is always true that he reveals himself in gracious ways to his children that he does not and cannot unto the world. But his favors are not confined to them. It is not by blows alone that he seeks to remind the careless and impenitent of their disregarded obligations. He is ever calling himself to their remembrance by deeds of unmerited kindness. It was by this method he brought the tricky Jacob to self-knowledge. It was the presence of God's supporting hosts at Mahanaim that led the patriarch to confess: "I am not worthy of the least of all the mercies, and of all the truth which thou hast shown unto thy servant." The failure of some men, therefore, to come into friendship with God is not due to lack of initial kindness on his part. It is not because there has not been enough manifestation of love to constrain their hearts to him. He has made his proffers of grace universal and free. His goodness has descended like the rain on the just and on the unjust, and the clear shining of his pardoning grace has greeted the eyes of the evil and the good.

But the divine benevolence, impartial and free, is not the only factor involved in the salvation of men. What response do they make to it? It is observable that under the benediction of the sun and rain there is a great difference in the response of the soil. One patch of ground brings forth herbs meet for them by whom it is dressed, while another yields thorns and briars. It is the same sun and rain, but what results from the clear shining of the one and the watering of the other, is determined by what they find in the soil. If the ground be cultivated, and good seed be sown, sun and rain will bring a harvest to perfection. If they fall on barren soil or on seeds of noxious growths, there will be nothing to gladden men's hearts at the reaping time. It is precisely so with the goodness of God as revealed to men in providence and grace. Where there is in the human heart a desire for salvation and a readiness to lay hold of the ample provisions of the gospel and turn them into character, the result is the new life of obedience. Where there is no wish to be delivered from sin, but rather a heart given over to evil, men wax worse and worse, because persistent refusal to respond to the offered grace tends to confirm them in their opposition and to make it a settled habit of life. The heart grows indurated and the set of the disposition away from God becomes fixed.

It is this truth of man's responsibility for spiritual results that is emphasized in the Parable of the Sower. It is sometimes called the Parable of the Four Kinds of Soil, because the real point of Christ's teaching in it is that the fate of the seed depends upon the character of the ground into which it is cast. The parable tells of but one sower and of the same seed scattered impartially from one hand, and yet of widely different results. For as he sowed, "some seed fell by the wayside, and the fowls of the air came and devoured them up; some fell upon stony places where they had not much depth of earth, and forthwith they sprang up because they had no deepness of earth; and when the sun was up they were scorched, and because they had no root they withered away; and some fell among the thorns, and the thorns sprang up and choked them; but others fell into good ground and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold."

To the Christian heart there is something vastly pathetic in the multitudes that are living in sin. The progressive decay of character, the gradual disillusionment that falls on a worldly life leaving it empty of abiding satisfaction, the darkening shadows at evening time, the death without hope—these are the real tragedies of our world. Of course it does not mitigate the ruin of a soul to know that it is self-wrought, but there is relief to faith in the knowledge that God, at least, is not responsible for it. The problem of sin is oppressive enough in any view of it, but part of the burden is lifted when we recall the sure fact that God is not the author of it, and that his entire economy of grace is directed to its overthrow; that he willeth not the death of any man; that he sent his Son not to condemn the world, but that the world, through him, might be saved. If men continue to sin, it is in the face of God's intervention to save them from it. If they do not come to him that they may have life, it is because they will not. He is both able and willing to save unto the uttermost all who will come, and there is no respect of persons with him. To obdurate hearts to-day he speaks as Christ spoke to impenitent Jerusalem: "I would, and ye would not."

—"Show us the Father, and it sufficeth us," still cries the doubting world like the troubled diisciples of old, and still as in the olden days the questioners look for some flash of supernal glory in the heavens instead of to the love that is constantly manifesting him on earth. For the Father is everywhere. Every asylum that shelters the helpless, every rescuing hand held out to the fallen, every beautiful charity that lightens suffering, every unselfish life or act, represents his presence here. What are all human kindnesses and loves but the faintest breath of that tender, unfathomable love which is the heart of our Father? Let us learn to recognize this touch in every kindly hand that ministers to our needs, to hear his voice in each loving word that gladdens us, to feel his tenderness in all the comforts, the friendships, the sweet surprises, that help us every day of our lives. Then we shall know, as it is our right to know, the joy of being children of God.—Selected.

Eugene L. Bertrand, in the "World's Work" for September, has a notable article on "Giving the Convict a Chance." It begins not with the court, but after conviction. Modern penology is more and more having as its aim not only the protection of society and the punishment of the lawbreaker, but the saving of the offender as well. The juvenile court, and the system of suspended indeterminate sentences for first offenders, and the theories on which they are based, are already well established. Judge Lindsay has even told us of his success in sending boys whom he has convicted from Denver to Golden, the State reformatory, without attendance and simply on their honor. Mr. Bertrand, however, gives what is a most marvelous account of what appears to be an extension of Judge Lindsay's honor system with boys to the most hardened convicts. The story is the experience of Mr. Thomas J. Tynan, warden of the Colorado State Penitentiary at Canon City. (Strange that the two epoch-making practical developments on penology should come from Colorado!) Mr. Tynan is not a professional criminologist. He has had charge of the penitentiary for only about a year and a half, but he has already had results which are not merely surprising, but which promise great things for the future. He starts with an optimistic theory as to men. He tries to know his prisoners and to arouse the latent good that is in them, and then he puts them on their "honor" to a degree that is almost inconceivable in dealing with convicted felons. He began by better treatment within the prison walls, discharging brutal and profane guards, and doing away with the spy system and the whip. If the prisoner is tractable and obeys the rules, in six months or less he is taken out of stripes and put into an olive khaki. Then the warden says to him, "Now, if you will give me a square deal, I'll give you one. Be honest with me and yourself and I'll put you in a road camp where you can earn increased time off. The prisoner's answers as to his family and former life are investigated, and if he is found truthful he is sent to the camp, which is the peculiar feature of Warden Tynan's system. There are no armed guards at the camp, and by day an unarmed overseer superintends the work of road construction, while at night a convict, armed with the only rifle in the camp, mounts guard,—"More to keep marauders out than to keep the convicts in!" Prison rules are relaxed and the men talk to each other as they please, and after working hours, until nine o'clock, amuse themselves much as they please,—and this, though among these "trusties" are "several life prisoners who only a few years ago were known as 'border terrors.'" After faithful service in the camp, men are paroled to their homes, the warden keeping in touch not only through requiring the observance of certain rules, but by personal letters once a month. At the time of the writing of the article half of the prisoners of the state had been taken out of stripes and were working out of doors. Three camps had been established, the largest having an average of ninety men. The good results of the system are already universally approved. The work done by the convicts is in making a road over the Rockies which otherwise could not be built, and in the cultivation of ranches around the prison, practically making the institution self-supporting,—while the best work is in the redeeming of men and women, and giving them a chance in life.

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The most novel strike that has thus far been reported has its centre in Boston, and is proclaimed by its head, Merian Sevasley, an Armenian lawyer living in that city, as a "strike against God!" In reality it is a revolt against the primate of the Armenian Apostolic Church in the old country because of his action in unfrocking Levont Martoogessian without ecclesiastical trial. Martoogessian has just been liberated from Sing Sing, where he has completed an imprisonment of two years and six months on the charge of attempted extortion in the name of the Hunchakist society. At the time of his arrest, which followed the murder of a wealthy rug merchant by agents of this society, Archbishop Semerjian, of New York, advised the primate that Martoogessian had been arrested,—so those behind the "strike" avow,—for complicity in the murder, and advised that he be unfrocked. The primate acted upon this advice and deposed Father Martoogessian without giving him an opportunity for trial, as provided by the canons of the Church.

The strike was inaugurated about a month ago in Boston, where the Hunchakist society is strong, and it was given stimulus at a meeting held in New York at a demonstration of welcome given to Father Martoogessian. Those who enter upon it swear to give up communion in the faith, to stay away from all services of their Church, and to refrain from having their children baptized into the Church until the convict priest shall be restored to all his powers as a priest of the Church. What a strange thing the strike is! "A strike against God!" If it were that, how absolutely futile and absurd! In reality it is a strike against what is felt to be arbitrary authority exercised by the lawful head of the Church of which they are members, and the problem which it presents is one for the psychologist rather than the sociologist. How the Armenian mind must work to justify what it avows to be a strike against the Almighty, is inexplicable. However righteous the cause may be, or however mistaken, the whole thing sounds grotesque in the extreme.

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It is not often that we have any inclination to criticise either the Anti-Saloon League or its organ in Pennsylvania, the "Keystone Citizen," for we are heartily in accord with its aims and general methods. It is for that very reason that we particularly regret a note that appeared in a recent issue under the caption "Ahead of the Church." The note reads:

"During the year 1909 thirty-five members were expelled from the Brotherhood of Locomotive Engineers for drinking. Not only does this society take radical action against its drinking members but recommends to the railroad company their discharge. Is it not rather strange that a drinking man can be a member in good standing in some churches who would be expelled for drinking from the Brotherhood of Engineers? Is it not stranger still that some churches will retain in their membership brewers and saloonkeepers who cannot obtain membership in many of the best secret orders by reason of their business? How long, O Lord, how long will the Church continue to trail along behind the world?"

The Brotherhood of Locomotive Engineers has done well. It comes nearest, perhaps, in every way to being the ideal labor union, and stands, as all unions should stand, for character and excellence in the men whom it numbers as its members. Its aim and the aim of the Church, however, are different. To discipline every man who drinks would be to defeat in so far the object for which the Church exists. To discipline, nine times out of ten would mean to lose all influence over them and to drive them deeper into their cups. The Church wants to hold on to every man, however great a sinner, though without in any way condoning or excusing his sins, in order that it may at the last save him from himself and from his temptations. It is too serious a thing to read a man out of the Church for any to venture to do it except in cases of the gravest necessity. The Church is to hold on to the sinner, not in a Pharisaic way to tell him he is too bad to be associated with and bid him be gone!

One of the most pathetic and disgraceful incidents that the public press has recently recorded was that told of in the story of the locking-out of the rector of a Brooklyn church by the vestrymen who decided that his "age and feeble condition, mental and physical, require that he relinquish his charge, which demands a strong, vigorous man to keep together the affairs in a dwindling congregation." The aged rector, who was 69 years old, on Sunday, September 11, found a notice on his church door announcing that the vestry had discharged him, and that there would be no service that day. As a crowd of his parishioners gathered he held service from the church steps, and the Sunday-school was also held outside, a large part of the congregation,—to their credit, be it said,—protesting against the action of their officers. The rector had charge of the parish for sixteen years, and last November while paying pastoral calls was knocked down by two large dogs, the results of which he still suffers. This is undoubtedly an extreme case. It is not often that a congregation will so openly show its disregard for an aged pastor, but the no less real forcing-out of the old minister whose only fault is that he is so old, is by far too common. There may come a time when retirement is necessary for the good of the church which is to be served, but there is something wrong with the system which would treat its ministers as bits of machinery to be cast on the scrap-heap when their day of usefulness is over. Is there any wonder that there is so small a percentage of ministerial recruits from the parsonages of the land when the boys see their fathers so illy cared for in their age? The salary that is simply a living for the pastor and his family and that leaves nothing to be laid aside for the day when sickness or age shall come, is inadequate and the churches need to learn to recognize it as such.

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The burial of a Roman Catholic priest at sea has roused a very considerable protest from the Catholics of the country against the practice of sea burials, except in the case of contagious or infectious diseases. It is a protest in which those of every faith can join. In these days of modern sea equipment the necessity of disposing of the bodies of those dying during a voyage is entirely a thing of the past. The unwillingness of sailors to sail on a vessel on which there may be a corpse has nothing to do with it. There might be not only one death, but several, on a vessel, and not even the passengers know of the fact. Where there is money in abundance there is rarely any difficulty even now in averting a sea burial. It should not be a question of money. Rich and poor alike should be considered the charge of the company engaging to give them passage until landed at the port to which they are booked. If the rule is intended to discourage the embarking of those in danger of death, the same end could measurably be attained by medical examination of those manifestly ill, though even that would work a hardship to those desiring to reach home to die; but once the passage is paid for and the voyage begun, there should be no fear lest one's self or one's loved ones should be cast into the sea should death come before the harbor is reached. The protest begun through the burial of this Catholic priest should be taken up generally till the steamship companies make the very reasonable concession demanded.

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The "Interior" tells of the first convention of Christian Chinese students in America which was recently held at Hartford, Connecticut. It was presided over by C. T. Wang, the brilliant young Chinaman whom the Young Men's Christian Association maintains as a student secretary among his countrymen in American institutions of learning. The attendance, though not large, was of encouraging character as to quality and representative importance. There are now nearly 500 Chinese young men studying in America—most of them at the expense of the Chinese government—and more than one-third of the whole number are Christians. The unusual proportion of Christians is due of course to the superior advantage of students from mission schools in the competitive examinations by which the government chooses the youths whom it sends to the United States. At the Hartford conference sentiment was strong on the point that Occidentals cannot convert China to Christianity—that the work in the end must be done by Chinese Christians themselves.

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The following was published as a "news item" in the daily press of the country, and came from Naples:

"The phenomenon of the liquefaction of the blood of St. Januarius took place to-day, after prayers lasting fifty-five minutes. A great multitude was present. The people interpret the rapidity of the liquefaction as proof that the peril from cholera is over.

"In the great church here there are preserved the head and some of the blood of Januarius, bishop of Benvenuto, who was beheaded for the faith near Puteoli. The blood, it is related, was gathered from the ground by a poor woman at the time of the martyrdom, and inclosed in two small glass vials.

"On several occasions, it is recorded, his relics were carried in procession during eruptions of Vesuvius.

"The standing miracle of the liquefaction of the blood of St. Januarius consists in bringing the congealed pieces near to the head, the vials being placed on the altar and prayer being made. After a longer or shorter interval the blood is said to become liquid and to flow."

No comment is necessary.

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The report of the treasurer of the United States shows that the total expenditures were $662,324,442, and the total receipts $603,589,489, during the fiscal year ending June 30, 1909. Thus there was a deficit at the close of that fiscal year of $58,734,953. The total army and navy expenses for that year were $279,659,737, and there was paid out for pensions, $161,710,367. Thus the total war expenditures for the year were $441,370,104. In other words, two-thirds of the money expended by the United States government went for war purposes. Yet we have had no war of any great consequence for nearly half a century.

When will the nations realize the waste and the burden of pouring their millions into preparation for a possible war which we all hope will never come? Disarmament on the basis of an international league with an international police force on land and sea, to which each should furnish its quota, is not an impracticable dream.

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The attack on the tenements owned by Trinity Corporation, in New York, a year or more ago, whether correct or not in all its points of criticism, has had the effect of making the Corporation desirous of avoiding even the appearance of evil, and a recent statement issued shows that in the past eighteen months it has razed 153 of its tenements, causing 2,295 persons to seek new places of residence. The policy announced by the Corporation is in future to have no tenements or apartment houses, but business houses only. The changes thus far made have involved an expenditure of $5,000,000, and have already worked a marked change in the character of the lower West Side, where most of the Trinity tenements were located.

The Lutheran Observer,

[Entered at Lancaster Pa., Post-office as second-class matter.]

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Church News.

CHANGES OF ADDRESS.

Rev. J. F. Sponseller, from Lanark, Ill., to Fairfield, Va.

Rev. W. E. Crouser, from 1375 Geary street to 746 6th avenue, San Francisco, Calif.

Rev. M. L. Culler, D. D., from Bedford, Pa., to 1643 North 60th street, Philadelphia, Pa.

CHURCH BREVITIES.

Susquehanna University, Selinsgrove, Pa., opened on September 21st with a large attendance of students.

Meetings for parents are being held on Sunday afternoons in Unity Lutheran church, Chicago, Ill., Rev. D. A. Davy, pastor.

About $5,000 will be expended in the remodeling and improving Mt. Zion church, Pittsburg, Pa., Rev. T. B. Yeakley, pastor.

Zion Lutheran church, Buffalo, N. Y., is entitled to a place on the Honor Roll for increasing the salary of its pastor, Rev. Raymond C. Deitz.

Telephones have been installed in Holy Trinity church, Berwick, Pa., and in the parsonage, for the convenience of the pastor, Rev. C. R. Botsford.

Rev. H. Wennermark was formally installed as pastor of the Chicago Heights mission on August 21st by the synodical missionary, Rev. J. F. Seibert.

Improvements are being made to the parsonage of St. John's church, Northumberland, Pa., for the greater comfort of Rev. and Mrs. H. C. Michael.

Rev. F. A. Himes, D. D., was installed as pastor of St. John's Lutheran church at Delaware, Ohio, by the president of Miami Synod, Rev. C. J. Keifer, D. D.

The Bible school of the Children's Memorial church at Kansas City, Mo., Rev. George Beiswanger, pastor, celebrated its twenty-eighth anniversary on September 25th with special services.

Special services commemorating the twenty-fifth anniversary of Grace church, Baltimore, Md., Rev. H. D. Newcomer, pastor, were held on September 25th, and will continue during the week.

The handsome new Calvary Lutheran church, Chicago, Ill., Rev. J. M. Bramkamp, pastor, will be dedicated October 23d. Northern Illinois Synod will attend the afternoon service in a body.

More than half of the indebtedness on St. Paul's church, Evanston, Ill., Rev. T. B. Hersch, pastor, has been subscribed, and an effort is being made to entirely liquidate the debt by January 1st next.

The 177th anniversary of Lutheranism west of the Susquehanna river, was commemorated by special services in Christ church, York, Pa., Rev. G. W. Enders, D. D., pastor, on September 25th.

The Lutheran church at Monroe, Wis., Rev. W. H. Hartman, pastor, has been moved to face on a main street, the auditorium redecorated and new electric chandeliers put in. A handsome parsonage is to be erected adjoining the church.

Rev. W. L. Rutherford was formally installed as pastor of St. Paul's church, Collingswood, N. J., on September 21st. Rev. A. Pohlman, M. D., delivered the charge to the people, and Rev. F. W. Staley addressed the pastor. Rev. J. F. Hartman, D. D., president of East Pennsylvania Synod, officiated in the installation.

IN OTHER LUTHERAN BODIES.

A Scandinavian Sailors' Mission is to be established in Charleston, S. C.

The St. Ansgar Seminary and Institute, St. Ansgar, Iowa, has been closed.

Roanoke College, Salem, Va., opened with an increased attendance on September 14th.

The new Theological Seminary, of the Pacific Synod, located at Portland, Oregon, will open its first session on October 18th.

Special services for three weeks, one week in each church, are to be held in the three churches in Charleston, S. C., next month.

The third annual convention of the Association of English churches of the Swedish Augustana Synod will be held at Rockford, Ill., October 12th.

The two new wings to the Topton, Pa., Orphans' Home, the new heating plant and the new hospital building will be ready for use this fall and winter.

During its convention at Crimora, Va., the Southeast Conference arranged a surprise celebration of the ordination of the pastor of the church, Rev. F. Kuegele.

The Theological Seminary of the Michigan Synod, which has been closed for a number of years, has been re-opened at Saginaw, Mich. Rev. O. Hoeneck, of Milwaukee, has asumed charge as director.

The late Charles Wurster, of Liberty, N. Y., who had given $16,000 toward the new church building, bequeathed $10,000 to St. Paul's Lutheran church. The interest from this sum is to be added to the pastor's salary.

OVER THE FIELD.

Loganton, Pa.—The Sugar Valley pastorate, which is composed of five congregations, is without a pastor, and is anxious to secure one. Applicants will please address Mr. W. R. Wolf, Boonville, Pa.

To the Pittsburg Synod.—The Lutheran Publication Society advises me to have copy for printed parochial reports in their hands not later than October 3, 1910, in order to have work completed in time for synod. Please rush reports to me as soon as possible.

J. W. SHAEFFER, *Statistical Secretary.*

Mechanicsburg, Pa.—Trindle Spring and St. Paul's Lutheran churches, Rev. E. H. Gerhart, pastor, observed Harvest Home exercises with large congregations present and much joy in harvest manifested. The display of fruits exceeded all previous years. The following day they found their way to the parsonage, for which the pastor was very grateful.

Riverside, Cal.—Trinity Lutheran church, Rev. R. Warren Mottern, pastor, has assumed an additional $50 pastor's support, relieving the Women's Executive Committee and Home Mission board of an equal amount. The church has likewise contributed a memorial window to the proposed new building for St. Mark's Lutheran church of Los Angeles, Rev. J. W. Ball, pastor.

Installation at Norfolk, Neb.—Rev. Otto Bergfelder was installed as pastor of St. John's church by Pastor Osthoff, of Hooper, Neb., on Sunday, the 18th of September. Rev. Bergfelder is a very energetic young man, and the St. John's congregation has prospered already under his administration. The church is altogether too small, and there are hopes for a larger and more beautiful edifice. May the blessing of the Almighty rest upon pastor and people.

San Francisco, Cal.—The congregation of the First church celebrated the festival of Harvest Home on the morning of September 18th. The pastor, Rev. W. E. Crouser, preached an appropriate sermon from the text, "Whatsoever a man soweth, that shall he also reap." The music was under the direction of the organist, J. C. Fyfe, who has been connectd with the music of the First church from its beginning. The attendance was better than any year since the fire, and the offering amounted to nearly $200.

Midland College.—This institution at Atchison, Kansas, opened the year successfully on September 7th, and the Western Seminary, now a department of Midland, opened on the 21st. There were visiting friends present with the students and faculties on both occasions. The exercises were in charge of the president of the combined institutions, Rev. M. F. Troxell, D. D., and the faculty addresses were given by Professor Carl Krueger for the college opening, and by Professor Holmes Dysinger, D. D., for the seminary.

East Pennsylvania Synod Brotherhood.—The Brotherhoods already organized and registered connected with the churches of the East Pennsylvania Synod, together with such members of other men's organizations as may be willing to meet with them, will meet at some convenient hour during the session of

the synod to be held at Middletown, to consider the organization of a Synodical Brotherhood, for mutual help and co-operation, and for the extending of the Brotherhood into all the churches of the synod. M.

Notice to Ministers.—All ministers desiring addresses changed in the 1911 Lutheran Almanac and Year-Book will kindly send them at once to Miss Grace M. Sheeleigh, Fort Washington, Pa.

As it is difficult to secure Minutes in time for information, will not all secretaries of the General Synod please send corrected clerical rolls immediately, and as soon as synods meet statistics of same?

Out of nineteen secretaries written to *only three* have responded. Then complaints come in that the Almanac is not correct. Why?

All information will be greatly appreciated. G. M. S.

Omaha, Neb.—Kountze Memorial, Rev. John E. Hummon, pastor. This church has had a steady growth during the present pastorate. The pastor in his report to the Nebraska Synod this fall shows an increase of 44 members, and 106 per cent. of the synodical apportionment paid over to the synodical treasurer. The total membership of this church is: communicant 485 and confirmed 626. In addition to the contributions to the synodical benevolences this church is giving $25 per year for the training of a native worker in India, and contributes a part of the salary of the Omaha city missionary, Miss Magee. The Woman's Home and Foreign Missionary Society doubled its membership this year. The church anticipates the most successful year in all her history.

Westboro, Mo.—The annual mission festival held recently in the fine country charge near Westboro, in northwest Missouri, now served by the Rev. H. Wiemken, was one of the best occasions in the history of the congregation. There were morning and afternoon services at which sermons were preached in English and German, the pastor being assisted by President M. F. Troxell, D. D., of Midland College, and Revs. A. Spiekerman, of Rockport, Mo., and C. Moessner, of Farragut, Iowa. The mission offerings for the day amounted to $255, and with other offerings of the synodical year the church is giving this year to missions and education $400. Besides these gifts, the congregation has increased the pastor's salary, made an addition to the church and paid for that, along with other improvements on church and parsonage. This is a model German congregation.

Birthday Reception to Pastor.—Rev. C. E. Keller, D. D., pastor of St. Luke's Lutheran church, Roaring Springs, Pa., was delightfully surprised on September 17th—his birthday anniversary—by finding himself the guest of honor at an informal reception held in the Sunday-school room of the church. During the previous week some of the active members of the Christian Endeavor society had been quietly laying their plans, and, willingly assisted by the members of the church and other friends of Dr. Keller, pushed their plans to a very happy culmination. The lecture room was beautifully decorated with cut flowers, and filled to its capacity with those who were eager to do their pastor honor. After a splendid musical program, as a token of appreciation of his untiring devotion to the spiritual welfare of the church, Dr. Keller was presented with a case containing thirty dollars in gold. An elaborate luncheon was served in the annex.

Installation Service.—St. John's Lutheran church, Clinton township, Pa., is certainly making a splendid record as an independent charge. Some forty or fifty years ago the congregation belonged to a large circuit of churches served for a long time by Father George Parson, of blessed memory. Later it was united with the Stone church and the Frame church, as they were called then, in White Deer valley. Still later this bond was broken and St. John's fellowshiped with the Muncy congregation. But now she has severed this last and only tie and has become an independent charge, and called her own pastor and bids fair to succeed splendidly in this new venture.

It was the privilege of the writer, together with Rev. P. A. Heilman, of Baltimore, to install Rev. S. A. Garnes on the evening of August 25th, as pastor of this congregation of earnest Christian workers. Rev. Heilman delivered the charge to the people, and the writer to the pastor, while Brother W. F. Steck, the former pastor, led in prayer. This seemed a very fitting arrangement, as Brother Heilman and myself were both members of this church in our boyhood days, and especially was it appropriate to have the former pastor invoke God's blessing upon the hallowed bands uniting his former people to their new pastor.

Surely the outlook for St. John's is auspicious. The pastor, Brother Garnes, has made a good impression upon the people and is held in high esteem for himself as well as for his work's sake, while his wife has proved herself a true helpmeet in the work.

This little country church has been a fountain of blessing not only to the community in which it is located, but to the Church at large. She not only meets her apportionment from year to year, but has sent forth several faithful ministers to feed the flock of Christ elsewhere; and under the faithful and discreet leadership of the new pastor still larger and better things can be expected from St. John's.

W. F. Rentz.

Vacancy at White Deer Valley.—The White Deer Valley, Pa., charge is vacant and has been since the first Sunday in September. We do not know what steps are being taken to secure another pastor. We hope and pray that some one will soon be called to take up the work that we laid down.

The churches—Christ, Zion and Messiah—are close together, two and four miles apart. The parsonage is at Christ, the new stone church, and is a very desirable place to live. The people of all the churches are good, kind and exceedingly hospitable, splendid listeners, devout worshipers, and industrious and efficient workers. Each church has an up-to-date Sunday-school, manned with an efficient set of officers and a good corps of teachers. In fact, the county front-line banner waves over every school. I am also glad to state that each congregation has a splendid Ladies' Aid society. The Ladies' Aid of Christ church paid the first $1,000 toward their new $13,000 church, and have since paid more than $1,000. The Ladies' Aid of Zion, near Elimsport, has several times paid for the renovating of the interior and exterior of their Zion. Just a few years ago this was again done at a cost of several hundred dollars, and the expense was borne by the Ladies' Aid. A few weeks ago the Ladies' Aid placed a large, beautiful oil painting of the "Good Shepherd," painted by C. Day Rudy, of Harrisburg, Pa., in the chancel of the church, at an expense of nearly $100. The writer, by request of the ladies, had promised to dedicate this picture, with a sermon on the subject, before he left the field, which on account of time was not possible. We, however, were glad to have a hand in placing the picture and in seeing it before our departure.

The Ladies' Aid of Messiah have more than $300 accumulated for the rebuilding of their church, which is one of the oldest landmarks of the valley.

Let me assure any pastor who may be thinking of making a change that the White Deer Valley charge has societies of ladies who work for their Zion and who stand by their pastor and hold up his hands in many ways. It is the belief of the writer that his successor will have a great work to do. There are many young people and older ones who are ready to be won for Christ and added to the churches. My prayer therefore is that God, through these beloved people, may soon call a man after his own heart to carry on the work that we laid down. J. A. R.

Lutheran Brotherhood Buttons.—The General Synod Brotherhood Committee would announce that the new celluloid button of the Brotherhood will be ready for distribution by October 1st. This button may be had from the Publication House at 50 cents a dozen, or five cents each, and it is to be hoped that all chapters of the Brotherhood will at once supply their members with them. The more expensive styles may be had in silver-gilt, rolled gold and solid gold, and the Publication House will send a sample card of all styles, with price list, on request of pastors, or of the proper officers of any chapter—those not sold to be promptly returned. The hope is that the introduction of the chapter button will lead to the large use of the better styles. The button itself is particularly neat and significant, and has been pronounced by leaders of other denominational brotherhoods to be one of the finest, if not the finest yet adopted. It is Luther's coat of arms, cut in shape, with L. B. in blue. Its shape, together with the absence of the blue background, does away with all possibility of its being confused with the button of the Luther League, and the committee hopes for its universal adoption. Samples will be shown at all the synods.

* *

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. ———?

Devotional and Practical

THE SMOOTHING HAND.

A Gaelic Expression.

BY LOUISA A'HMUTY NASH.

When little waves contrary
My spirit ruffle,
Help me in quiet strength to stand.
Or tidal waves of ocean
My plannings baffle,
Then touch me with Thy smoothing Hand!

Or if my dearest wishes
Are crossed and thwarted,
Thy will, not mine—at Thy command;
Or should my cherished flowers
Be crushed and wilted,
Stretch out to me Thy smoothing Hand!

And should o'er life's sweet garden
Be waters flooding,
Lift o'er them Thy upholding wand!
'Tis from Thy love's vast ocean,
That they are flowing.
I know it—by Thy smoothing Hand!

Nashville, Oregon.

THE POOR OF THIS WORLD.

A clergyman was calling in the home of one of the poorest members of his congregation. It was a very plain little three-room apartment, and he was received in the kitchen. But he was unconscious of his surroundings as he looked into the face of the housewife he had come to see. She had been a Christian for only two years—but they had been two years of earnest service. She could neither read nor write; but she had learned many passages from the Bible, and she was never so happy as when going among neighbors and friends and pointing her appeals that they should accept Christ by quoting these. Then she knew how to give. She had little to give—but she gave that little gladly. A year after her conversion she had slipped a five-dollar bill in her pastor's hand, with the explanation: "This is for the meetings. I found Christ in the last meetings, and I have been so happy since that I want to help some one else to get the same blessing this year." The pastor wondered how she had managed to secure the amount. He knew that her income was very small, and that she had given liberally during the year.

While he sat in her kitchen, he spoke appreciatively of her gift. At once she rose, opened the cupboard door, and returned with a mustard tin. "I am getting another five dollars ready for the next meetings," she said, as she handed it to him. He looked inside, and saw dozens of pennies, nickels and dimes. "You see, I am able to save a few pennies every day or so out of the money I have put by for the grocer and the meat man, and I hope soon to have the amount made up. And, oh, how glad it makes me every time I can put another coin in here!"

Thoughtfully the minister left her home. Soon he was on a side street, where, in cramped quarters, he found a family of six—father, mother and four children. The father drank, and seldom brought home any of his earnings. The mother was a semi-invalid, unable to do more than the meagre housework. The wage-earner for the family was a fifteen-year-old daughter, whose four dollars a week was all that kept herself, her brother, her sisters and her mother from starvation. "She is a good daughter," the mother said. "She does not complain, but goes on, week after week, at the hard work, brings her money home, and leaves it all with me. I beg her to take some of it for herself; her shoes are in holes, and almost without soles. But she says I need every cent. She has used several pairs of cast-off shoes—but has not had a single pair bought for herself for nearly three years. She is a little heroine."

When, a few days later, the minister saw the daughter, still in her worn-out shoes, go uncomplainingly to the work which meant so much to the mother and the little ones at home, he thought she was worthy to be named beside the New York lad of whom a prominent clergyman has thus told in "A Preacher's Story of His Work.":

"There is a boy, eighteen years old, in my Sunday-school—not a very regular attendant either, nor was his standing especially good—whose mother fell ill. They were all very poor. An operation was declared necessary; but before she submitted, an expert's opinion was desirable. How should the family raise the fee? They were all out of work but this young boy. The mother knew of a doctor she had had years ago. She liked him, and his opinion she wanted to have if it could be procured. But it would cost three dollars. Three dollars was beyond the family means. They discussed the question on Sunday night. This boy was earning three dollars and a half a week. He gave the money regularly into his mother's hand, and received ten cents each day for his meagre luncheon. In the early morning of the New Year's Day, in a shamefaced way, he made his way to his mother's room, and said, guiltily, 'Take my luncheon, mother?' His breakfast had been none too heavy; and for a month he went without his luncheon so that his mother could have the opinion of the doctor she wanted. We came to know of the story in this way: At early Communion, some time after, I saw the boy leaning against the rail, his face white and drawn. I told one of my young clergymen to look after him, and then leaked out the story of the luncheon lacking the entire month. Pretty fine, I think!"

Is it any wonder that our Lord, when he was on earth, loved to be among the poor; that he called his disciples from among the poor; that he preached the Gospel to the poor? For among the poor are to be found those who live most unselfishly, who think most tenderly of others, who sympathize most thoroughly with those who have been unfortunate, and are willing to undergo almost any pain or loss that another may be benefited.

Do you seek a cure for the blues? Spend a day in the homes of the very poor. Do you want inspiration for noble living? Make a companion of a poor man who is an earnest Christian. Do you feel that you know little of the real meaning of life? Then learn from the poor man who is sitting at the feet of the Master.—Rev. John T. Faris, in American Messenger.

THE OTHER SIDE.

George Mansfield found many things that puzzled him. He went one evening, as he often did, to his best friend, Lyman Burton. Burton was thirty years older than George. His hair was a little gray, but his clear blue eyes were full of youth and peace.

"I have always been told and often read that the Heavenly Father takes care of his children." George always stated his difficulties frankly.

"Yes." Burton's eyes were turned to a spot of sun that lingered on the hill east of the valley.

"Well, it does not look like it."

"Why?" He still watched the sunlight.

"Well, it doesn't. I have seen too many cases where the wicked prospered and the righteous were poor, where the evil were happy and the good wretched. It does not look as if religion helps very much in this life, at all.

"Of course I know the arguments," he hurried on, as Burton turned his eyes to him, "about us not knowing what really is prosperity, and that health and money and comfort are not what they seem. But that kind of argument does not satisfy—at least, it does not satisfy me.

"Take the case of old man Monroe, who lives down the creek here. If there was ever a good man, Monroe is one. He surely is a faithful Christian. He has always wanted to have money enough to educate his children, but never has. He has prayed every day for years that Charley might get well, but he has not; he gets worse all the time. Last year the lightning killed one of his

horses—he had only two. This spring the wind blew down his barn, and his cow was drowned in a freshet. The family has always lived on the ragged edge. I suppose they have enough to eat and wear, but that is all. How do you account for a case of that kind?"

"There was a time," said Burton, gravely, "when they did not have enough to eat and wear. They were hungry and cold most of the time for ten winters—the neighbors had to give them food. That was in the days before Monroe became a Christian. He was a bad man then, and could not hold a job, and wasted what little he did make.

"It seems very good to them to have a dry roof, three rooms, and plenty of good food out here where the air is clean and the world at peace. I have heard them thank God for it many times. Have you talked with him since the lightning killed his horse and the wind blew down the barn?"

"Yes," answered George.

"Did he complain?"

"No."

"Was he out of heart?"

"No."

"Did he speak bitterly of his fellow-men? Of luck? Of Providence?"

"No."

"Then you have your answer." Burton smiled thoughtfully.

"I don't quite understand," said the young man.

"You see, George," Burton explained, gently, "you are looking in the wrong place. The spirit works inside instead of outside. When a man is born again, it is his spirit that is changed, and not the world outside. He has the same body and brain. It may be an inefficient body and an incapable brain; it may be a body cursed by heredity and weakened by habit, a brain undisciplined, untrained. The spirit will help him make the best of that body and brain, but it will not make them over for him. He will still be subject to disease and pain and failure as before.

"The world outside is not changed; there will still be storms and pestilence and famine. But his attitude toward it is changed.

"Instead of making his body and the world over so these difficulties may be removed, the spirit makes the real man—the inside man—over, so he can face them and conquer them by getting good out of them. When pain and misfortune come, they bring, instead of bitterness and despondency, sweetness of spirit and renewed faith.

"And to know this, that the spirit has been quickened into life that evil cannot quench nor disaster embitter, is to possess 'that peace which passeth understanding.'"—Ex.

"IT is not the revolution that destroys the machinery but the friction."
—HENRY WARD BEECHER

THE famous preacher was right. It is friction that sends the engine to the scrap heap. Friction that wears out the wonderful machinery of the body. Nerves overwrought—the whole body at variance with health—sleeplessness, no appetite, indigestion, headaches, loss of ambition, thin blood, weariness—the danger signals of too much friction. But

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will reduce the friction and help make the revolution of daily life what nature and health intended it to be. It will revitalize and adjust the nervous system, tonic every function, produce the normal condition which makes life worth while.

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Sir Gilbert Parker

The popular Canadian novelist:

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The prominent social reform advocate, says:

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Sarah Grand:

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HON. J. O'H. PATTERSON,

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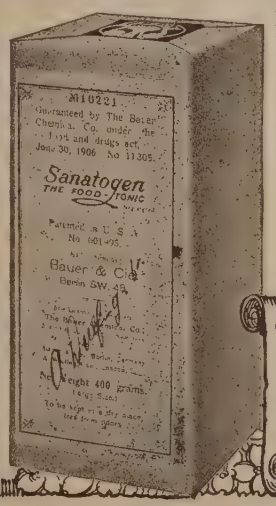

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THE TEST OF FACTS.

See how in every part of the world men and women of every race and every state of culture are pressing toward Christianity, while the old Christian states slumber oblivious and only a handful of enthusiasts are awake to the opportunity. What is this that it sweeping over Korea like a prairie fire, drawing Brahman and Pariah in India, taming the cannibal in the New Hebrides within one missionary's career, and at the same time winning the devotion of the lowest and the highest in our own country, the simple rustic and the choicest brains among the young students of our universities? Credentials! Is not the Bible House in Queen Victoria Street worth all the apologetics in the world? Take any book ever written, the very flower of literature and the supremest effort of human thought; translate it into four hundred and twelve languages, from Sanskrit down to the rudest jargon of savages, and scatter it broadcast over the world. When that is done and the books have sold everywhere and brought civilization and humanity wherever they have gone, it will be time to discuss whether there is anything unique in Christianity.—Dr. J. H. Moulton.

Home and Farm.

THE AUTUMN LEAF.

BY JOHN KENDRICK BANGS.

A sad, sere leaf with plaintive sigh
Across my path flew yesterday.
Now here, now there, it fluttered by,
To sportive breezes prey.

I took it up. "Poor little leaf,
What seek you that you flutter so?
Confide in me. What inward grief
Hath covered you with woe?"

"I seek the Southland," he replied.
"The happy birds have thither fled.
My playmates of the summer-tide
I seek, good sir," he said.

And that is why 'gainst winter's chill,
Snug and secure within my den,
I guard that little leaf until
His playmates come again.

—Harper's Weekly.

THE MOTHER WHO UNDERSTOOD.

The tears would come in spite of everything. Father just couldn't and wouldn't understand; and Mother, who could usually be depended upon, looked very doubtful.

Over and over it had been explained. Henry Stone was the handsomest boy in school. All the girls were just wild to be invited by him. What if Mother didn't know very much about his family and Father had seen him with boys of doubtful reputation? It was only the High School reception, anyway; and all the teachers would be there.

The same old problem, old but ever new to the loving mother, when first she faces the fact that the daughter whom she has so tenderly shielded from all that might harm has come to the place which, sooner or later, every girl must reach; when, sufficient unto herself, she has not the faintest doubt as to her ability to choose her own friends. Possibly the experience of one mother will prove suggestive to others in like perplexity, though no invariable rule can be given. As temperaments differ, so must the problem be met and dealt with. Only the most tender, patient attempt to comprehend her daughter's nature; only a clear-sighted vision of the importance of protecting the individuality of which no child should ever be deprived, can help the mother through what must always be a critical time in the life of every girl.

This mother recognized that the time had come when Father's "No"—even with what, from his masculine point of view, seemed sufficient reason—would no longer answer. Obedience would follow, but only the obedience due to habit and training, carrying with it a girlish hurt that would not soon pass away. So it was Mother who proposed waiting until to-morrow, and who, a little later, persuaded Father to let her "manage" it in her own way, despite his opinion that it was enough to say "No" and let that end it.

Too well the mother-heart knew it would not end there, for her watchful eyes had seen the tightened lips and the rebellious spirit, unconsciously shown, but none the less present.

It was not hard to gain the information needed. So when, the next evening, again came Hazel's eager question, "Mother, may I go with Henry?" the answer was, "Yes," followed by the suggestion that he be asked to spend an evening at the house, as Mother would like to know him better.

It was a very happy girl who received him when the evening came; but it was just a little embarrassing that Henry would talk so loudly and, for the most part, of himself and his automobile and what good times he had with the other fellows. But the hot chocolate, served in Mother's daintiest china, was very satisfying; and Mother herself, in one of her most fetching gowns, seemed so interested, and didn't appear to notice. Yet it hadn't seemed just that way at school.

The High School reception was over. It had been nice to be envied by all the girls, and the pleasure was only just a little spoiled because Henry seemed to know it, too. Again it was Mother who planned a little chafing-dish supper, just for the boys and girls—Hazel's friends from childhood—and Henry. Somehow, Henry seemed rather out of place. Perhaps he did have more money than the other boys; but who wanted to hear about it *all* the time? There were so many ways of having a jolly evening together, if they hadn't been obliged constantly to admire Henry!

Even the hospitality in which the girlish pride found so much satisfaction couldn't quite make up for the feeling of mortification; but, as before, Mother did not seem to notice.

It did happen, however, that, when another invitation came from Henry, it was Mother who had such a delightful plan for the same evening that it was not hard at all to decline it with thanks.

Vacation came, with its separations and new interests, and it needed but the one letter, which Mother had not forbidden but had been interested to hear, to dispel a little more of the illusion. Why was it that that letter, read aloud, seemed to have so little in it? And why was there really so little to write about in return?

Weeks passed, and at last came the day when, with her arms about her mother—whose belief in herself had been sorely tested—a very loving daughter said: "Wasn't I the foolish girl? But oh, Mother dear, it's such a comfort—you always understand!"

After all, isn't it the understanding that counts? Why should we expect from our girls, with their inexperience and immature judgment, the wisdom we have learned after many bitter lessons and never-to-be-forgotten heart-aches? Why expect them to read below the surface? And why—the greatest danger of all—arouse their sense of injustice? Rather let us give them the never-failing sympathy and mother love which controls, not prohibits; keeping always before them ideals of home, of friends, of action, that shall make them growingly dissatisfied with whatever falls below this standard.

Not all at once, not easily can this be done; only with infinite patience and constant watchfulness. But is it not well worth while? A mother's heart knows no greater joy than comes from just these few words, "Mother, dear, you *always* understand!"—Congregationalist.

THREE FLOWER NOTES.

Night Bloomers.—There are many kinds, most of them fragrant. Nicotiana affinis and decurrens, species of tobacco, produce large white, exceedingly fragrant blossoms. The fragrance of these night flowers scents the air for quite a distance. One Datura, commonly called sweet nightingale, has a pure white, trumpet-shaped blossom about nine inches long by five wide at the opening, on a well-grown plant, and is a free bloomer with delightful fragrance. Night-blooming flowers are of several shades, and most of them are self-sowers. All night-blooming plants open their flowers about four o'clock in the afternoon and close them about ten in the morning. The old-fashioned four o'clock has many colors.

Tiger Lilies.—Lilium tigrinum will grow in any soil, is easily propagated, of iron-clad hardiness, and deserves all the good words that can be said of it. It attains six feet in height when well grown, but under ordinary treatment it reaches three or four. It has rich, dark, shiny foliage, a broad crown of great orange-scarlet, black-spotted, dark-stemmed flowers. The petals turn back until their points nearly touch the stem; on each leaf-stem, close to the stalk, grows a little, shiny-black bulblet, which soon drops off, and falling on loose soil, takes root and grows. These may be gathered and sown like seed in the fall, and the bed well mulched; in the spring they will send up one long, narrow, grass-like blade, and may be cultivated like any other bulb, getting the stem and char-

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The Suit above described is but one of the many shown in the October-November issue of the Strawbridge & Clothier Magazine. This unique little publication also shows our famous line of Corsets, Muslin Underwear, House Dresses, Women's Coats, Waists, Dresses, Misses' Garments, Shoes and the like. It also has several pages devoted to Silks, Dress Goods, Cotton Materials and other Dress Fabrics in the selling of which this Store has been an acknowledged leader for over two-score years. The Magazine has interesting pages, too, on Boys' Clothing, Fancy and Table Linens, special values in Bedfurnishings and other merchandise news of interest. It will be sent you free on request together with full particulars of our—

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Our special Catalogue of Upholstery Goods and Lace Curtains is ready and will be sent free on request. It shows scores of styles of Lace Curtains of different kinds and at a wide range of prices—Portieres, Couch Covers, Window Shades and the like. You will find it interesting and helpful. Free on request. Mention this paper in writing.

acter leaf the second year, and with good treatment will bloom the third. The bulbs should be left in the bed from year to year.

Potting Sick Plants.—Turn the plant out carefully in the hand, and pick and pinch off all the hard, outside soil beyond the ball which holds the roots together. Have a new potting soil composed of three parts of good, mellow loam, one part of clean sand, and one part of old, well-rotted manure pulverized and sifted. Mix this well. Into a clean, fresh pot put an inch of broken crockery or preferably lump charcoal, for drainage; over this spread a little layer of moss, then an inch (or more according to the size of the pot) of the new compost; then, holding the old ball of roots inside the pot, fill in the space all around and under it with the prepared soil, packing it firmly. Set the pot in a vessel of tepid water and let remain until the old ball of roots is thoroughly saturated. After this, water only when the soil is dry, which experience will teach you to measure by the lightness of the pot.—Ex.

—All athletic girls should realize the value of witch-hazel for the strains and bruises so frequent during the summer outings.

WATERMELON RIND PRESERVES.

Select watermelon rind which is firm, green and thick; cut in any fanciful shape desired, such as stars, diamonds, etc. Then weigh, and to each pound of rind allow one and a half pounds of loaf sugar. To green them, take a brass or copper kettle, and to a layer of grapevine leaves, which should be well washed, add a layer of the rind, and so on, until the last, which should be a thick layer of the leaves, and well-covered with a coarse linen cloth. To each pound of the rind add a piece of alum the size of a pea; then fill up with water sufficient to cover the whole, and let it stand upon the stove, where it will steam, but not boil, until the greening is completed, which will be in two or three hours. Then lay them in clear, cold water, and make your syrup. To each pound of sugar add one and a half pints of water; clarify, put in your rind; slice lemons, two to each pound of rind, and when about half done, add the sliced lemons. Boil until the rind is perfectly transparent. A few pieces of ginger-root may be added, which will impart a high flavor, and will blend very delightfully with the lemons. Seal in jars and place, when cold, in a cool, dry place.—Presbyterian.

—A writer in "Nature" speaks of the cruel medical tyranny which banishes the strawberry from the diet of the gouty, and quotes what Linnaeus had to say about the curative properties of this delightful fruit. The great naturalist was persuaded to take strawberries during a severe attack of sciatica, with the result that sweet sleep ensued, and when he awoke the pain had sensibly subsided. On the next day he ate as many strawberries as possible, and on the following morning the pain was gone, and he was able to leave his bed. Gouty pains returned at the same date in the next year, but they were dispersed as soon as Linnaeus was able to get strawberries. Although strawberries are forbidden to the gouty by some authorities, by others they are permitted, the fruit being regarded as a useful food for such persons on account of its richness in the salts of potash, soda and lime, and its cooling, diuretic and laxative qualities. The analysis of the strawberry shows it to be particularly rich in sodium salts, and in spite of the high percentage of water this fruit excels all other common fruit in the amount of mineral salts. The chemistry of the strawberry, therefore, would teach that this fruit is likely to be beneficial in gouty states.

The Family

THEN LET THY HEART BE GLAD.

BY M. H. ROWLAND.

If, counting o'er the vanished years
That mark thy life's brief span,
Thou findest they have brought to thee
True love for God and man,
Then let thy heart be glad.

If, counting o'er thy treasures gone,
Thou findest yet a store
Of human love as strong and true
As in the days of yore,
Then let thy heart be glad.

Should thoughts of failure in the past
Bring thee a saddened mood,
Look in thy heart, and if there dwells
A stronger love for good,
Then let thy heart be glad.

If still the blessed power is thine
Another's heart to cheer,
If thou canst aid with heart and hand
The Master's service here,
Then let thy heart be glad.

If in thy later noonday hours
Thou still canst look above
And trust thyself and all thy cares
With Him whose name is love,
Then let thy heart be glad.

CAPABLE RUTH ANN.

BY MARY R. P. HATCH.

"I have spoken for a St. Bernard dog, Ruth Ann. He's only six months old, but he stands that high," said Clifford Demster, spreading his hand three feet above the floor. "He will be a splendid protection for you. His size would scare any prowler into good behavior."

"O, I'm not one bit afraid. But why do you call me 'Ruth Ann'? It sounds awfully old-fashioned."

"I like it. It seems to fill out out what your uncle James told me the last time he called at the office. He said, when your father's house caught fire and burned to the ground, that it was you who helped carry out all the furniture. He said you possessed a man's strength or you couldn't have done it."

"O, that was emergency strength, mother used to say. She had the same kind. I remember that I lifted one side of a bureau filled with clothing and other things as heavy. The next day I could not lift a quarter as much."

"And your uncle told me of your tumbling into the well and hanging on to the bucket while your mother pulled you up."

"I remember," said Ruth, laughing. "It was up at grandfather's. I was leaning over the curb when I lost my balance and pitched over. 'If I can only catch on to the bucket!' I thought as I fell. You see they kept the bucket in the water, so it wouldn't dry up; and I did catch on and hang to it till I saw mother's white face peering down at me.

"'There is nobody here but me, Ruth Ann,' she quavered. 'Can't you climb into the bucket?'

"'No, but I will hold on, mother,' I said, and I did. It was a long, long journey, that trip up from the deep, cold water with mother tugging at the well-sweep.

"'Don't let go,' I said. Good little mother! She didn't, but hauled me up safely. We were both sick for a week afterwards from the excitement."

"What would you do, Ruth, if a burglar should come to the house while I am away?" queried her husband.

"Shoot him, I think," replied his wife calmly. "You know I have a loaded pistol all ready for him."

"Capable Ruth Ann," laughed her husband. "Well, we shall not always be sole monarch, for Porter tells me he is almost ready to break ground for his new house."

Ruth took her husband's kiss, as she looked over his shoulder at the morning sunshine, unvexed by the intervention of brick and mortar, pouring through the window, and said enthusiastically:

"O, it is so much better than a flat. This isn't stale and unprofitable, is it?"

"No; but, when we have a little more paid on the house, I shall begin to feel almost as if we owned it."

"It is ours now," replied his wife sturdily. "You know the five hundred dollars we have on hand is the last payment that we shall have to make for five years."

"We ought to have taken it over to Mr. Bradford's last night, Ruth."

"How could we when it simply poured? I promised Mrs. Bradford to go with you, and we really ought to keep in with people we owe. The money is perfectly safe. Nobody knows that it is in the house, and we will take it over to-night."

Ruth watched her husband walk briskly down the path that his footsteps had already outlined since the building of their house in Matapan. Not another dwelling nearer than a quarter of a mile, but several of their friends were intending to build soon on lots already staked out. Just below the little hill the small suburban station was the only place in sight where humanity touched the vision. But trees, trees everywhere, and singing birds, and fallen cones, and underbrush, and squirrels scampering about. O, it was delicious, living so far from the sights and sounds of the city, and yet near enough for her husband to come home each night to dinner.

They had been married five years, four of which they had spent in a flat. All this time they were saving up money to buy a lot, and it is interesting to see how much a couple can do without when they really make up their minds to a definite plan.

"Let's pretend we are out West, living in a dugout," said Ruth the first year. "In that case we might get a chance to go to church sometimes, but we should wear our old clothes."

"But I hate to go shabby and have you poorly dressed," he said.

"We will steer clear of actual shabbiness," said Ruth, and they did.

But out of his salary of fifteen hundred they put aside seven hundred and fifty. The next year they could save but five hundred, for new clothing was needed; and the third year Clifford was sick for a month, which was a decided setback. However, at the end of the fourth year of living Western life in the East, they had two thousand dollars in the savings-bank. With five hundred they purchased a lot in Matapan, and began to build, after mortgaging the place for three thousand dollars, with the obligation reading that in one year from date five hundred dollars should be paid.

"And it's in the house, it's in the house," thought Ruth delightedly, as she went about her work. "And after that is paid we can buy some new furniture and finish the house in better shape. We must have locks on all the doors, and we must build a back porch where I can sit and shell peas, and Clifford read the newspapers. I am so happy that once I should have been afraid something terrible was to happen, but now I know that it is the right way to enjoy everything to the utmost."

Ruth had a vast store of simple philosophy stored up and increasing daily out of her own experience and reading. To do the thing that stood next to the one last completed, and to do it well and thoroughly before passing on to anything else, was her rule, for Ruth had no love for the haphazard. So she did her round of duties, beginning with her chamber-work, and ending with her ironing. Then it was time for her own lunch, which, however, she invariably kept waiting in the hope that her husband would come to share it with her. Only four times had he done so since coming to the new house. To-day wasn't to be the fifth time, she concluded as the clock struck four. By a system of her own reckoning she knew that it was half past twelve, and he never had come later than twelve.

Sitting down to the kitchen table, where a lunch-cloth was neatly opened, and bread, pickles, and sliced ham laid thereon, she poured for

herself a cup of tea, and was raising it to her lips, when an ominous footfall sounded on the cellar stairs. Some one was walking heavily, as if to frighten her. There was no lock on the door and no bolt on the cellar door opening into the kitchen. The entrance had been effected from the outside. Probably her husband had returned; and, as he always carried a key to the cellar in his pocket, he had, just to test her courage, come in that way. But she was angry at the thought even. Why, it might scare some women into fits! Just because he believed her to be brave was no excuse for doing such a thing.

It took but a second to think these thoughts, and then came the other fearful alternative, or it was a burglar who knew about the money.

Ruth opened the door suddenly, so suddenly that the man's hand, thrust forward to find the knob, extended straight toward her. He blinked uneasily, coming from the darkness into the sudden light; and he looked chilled and hungry, poorly clad of course, but not so shockingly wicked as might be expected.

"Come in," said Ruth hospitably. "I heard your step, and opened the door for you."

She spoke as if her callers invariably came up the cellar stairs, and the man stared. The loaded pistol was in the third drawer of the desk in the room which was just off the kitchen, but she couldn't shoot an unarmed man and a hungry man. She knew he was hungry by the way he eyed the table.

"I see," she said, nodding brightly, "you haven't had any lunch."

"No, nor any breakfast or supper, or anything yesterday. Nothing the day before, either, except what I snatched from a garbage-pail," he growled.

"I should think you would be just starved," she exclaimed. "Wait a minute until I get some more bread. You will want more meat, too. Sit right down," indicating her own place; and the man lurched heavily into it.

"Does your man come home at noon?" he asked suspiciously, deceived by her composure.

She knew she ought, in all wisdom, to say "Yes," but "capable Ruth Ann" possessed another characteristic. She was painfully truthful; so now she said:

"He does sometimes, but he won't be home to-day; it is too late for him. Have some more meat?" pushthe plate toward him.

He ate ravenously, and she did not doubt that he had told the truth about not having eaten for so long a time. As his appetite became appeased, she grew talkative in other directions, spoke of the rain the night before, and said she supposed a snow would follow if the papers were correct.

As her light tone continued, he began to get uneasy, and apparently felt that important time was being wasted, for suddenly he blurted out:

"There's no use in talking any more as if you didn't know what I came for. You ain't a fool. You must know that I didn't go into the cellar and hang around in there until your husband went away to get a meal of victuals, even if I was starving. I've come for that five hundred dollars that I overheard him tell a friend on the train he was going to pay on his place. He didn't pay it, because I watched around the house until almost midnight. So it's here in the house, and I want it. I mean to have it, do you understand?" he said, advancing toward her in a threatening manner.

Although inwardly full of fear, she was resolved not to show it. She kept on piling up the dishes, and carried them to the sink before replying.

"Yes. I know what you say, but what I can't understand is that a man like you would take money from a woman."

"I wouldn't if I didn't need it awfully," he replied, while a flush stole up his brow till it reached his hair. Wicked and desperate as he was, her treatment of him seemed to have awakened something of the manhood so near extinction.

"You say you need money, but so do we. We are in debt for our house, and that five hundred will have to be paid or the mortgage will be foreclosed."

"Hire it," said the man briefly.

"We can't. There is no one in the city to go to for money. You don't know how hard we worked to save it. Why, Cliff—that's my husband—went without lunches all one year. He pretended he wasn't hungry at noon, just to save. And I made over my clothes until I couldn't any longer, and Cliff was just as shabby."

"Shabby as I be?" asked the man sarcastically. "I've slept in barns or the open, dressed in rags, and lived on nothing for months."

"Have you tried to get work?"

"Yes, but there's many a man out of work that looks more respectable than me, and them 's the kind they give work to. I lost my health in the Philippines, and I thought the country would do something for me; but another man stole my papers and got a pension on them—swore he was John Perham; and I couldn't prove my claim. So after a while I took to the road, until I got tired of tramping. Then I happened to overhear about your money, and I made up my mind to have it. So hand it out. I know right where it is. It's at the foot of your bed in there between the mattress and springs."

"Yes, that's where we put it; but I can't let you have it, Mr. Perham. Cliff would never forgive me. You see, we have worked so hard to get it together. I *can't* let you have it," she said again, looking into his face with trembling lips and steady eyes.

"I don't see but you'll have to," he said grimly. "I don't want to use force, but I'm going to have some money. I've starved long enough. A good, straight meal makes me more determined. Five hundred dollars would put me on 'Easy Street.'"

"But it would put us on 'Uneasy Street.' I'll tell you what I'll do. I'll lend you some money, and you may give me your note to pay it back when you get work. How much will do you?" she queried, with her head on one side, an attitude that was natural to her, but which interested the man in spite of himself, it was so bird-like and confidential.

He did not reply, and she continued,

"I might lend you ten or twenty dollars."

"Make it twenty-five," said the man. "You know, don't you? that I might take the whole."

"Yes, you might; I understand that, but you won't. You are too much of a man to steal when I am willing to lend you the money."

The humor of the situation appealed to the man, and he grinned as he asked:

"Do you really expect that I will pay it back?"

"Yes, I do. If you can, you will. I know that. I am just as sure of it as can be. You want to be honest, but you have got discouraged. Such bad luck would discourage anybody. You didn't think that you could borrow money, did you?"

"No," he answered dryly. "Most folks would shy at lending twenty-five dollars to a tramp. Perhaps you would if I had come through the front door instead of up the cellar steps."

"Perhaps I would," she ad-

No Cough

Your doctor's approval of Ayer's Cherry Pectoral will certainly set all doubt at rest. Do as he says. He knows. J. C. Ayer Co., Lowell, Mass.

Have not coughed once all day? Yet you may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine right at hand.

mitted, "because you see we need every dollar of the money. But I will write to my uncle and borrow it; and, when you pay me, I will pay it back." Sitting down at the desk, with her knee against the very drawer that contained the loaded pistol, Ruth Ann wrote out a note.

"For value received, I promise to pay Ruth A. Demster twenty-five dollars on demand, with interest."

"Sign here," she said, indicating the place.

"You don't say when, but 'on demand,'" he remarked as he signed his name, "John Perham," in a good plain hand.

"No, because I don't know when you can get around to pay it; and I can't really demand it, for I shouldn't know where to find you. Now I should like to have you use that money to get a job right away. You need another suit of clothes; and, if you wouldn't mind wearing one of my husband's (he's about your size), I'll give you a pretty good suit that he puts on occasionally."

"I ain't proud," was the laconic answer.

"You see, if you don't have to buy clothes, the money will last much longer," she said in a matter-of-fact tone. The man stood in the middle of the little kitchen, holding the money she had given him, while she got together the clothing, which included a cloth cap and a shirt. She packed them in a suitcase, and said, as she handed it to him, "I guess you will have to buy a pair of shoes and a hat."

"I never thought, I never knew, that there were such women as you in the world," he said in a trembling voice. "My mother ran away and left me when I was five years old, and my sisters—but no matter about them. I never saw such a woman before. I thought you was a fool at first; honest I did; but I know now that you are a good woman, a woman that knows more than most folks do. Say, didn't it jar you—wa'n't you frightened when I came up the cellar stairs?"

Before she could answer, the door-bell rang. Four pulls; that meant that her husband was outside.

"Hurry," she said, opening the cellar door. "My husband has come, and I won't let him in until you get away. Hurry; you know the way."

"But won't he follow me when he finds out?" he asked.

"I won't tell him until this evening. Good-by and good luck. Inside of a year you will come back and pay me."

"I will, so help me, and the interest too."

Down the stairs and through the cellar door went the man, and at the porch Clifford rang stentorian peals till his wife opened the door and fell, a limp weight, in his arms.

"Good heavens, Ruth! What is it? Was that the reason you didn't open the door? I began to think you had gone away. How long have you been sick?"

"Not long. I shall be all right soon. It's just a nervous strain. Don't ask me any questions, will you?"

"You've been working too hard, Ruth; that's what's the matter," he declared, but he did not question her.

She smiled weakly, and listened to the reason for his returning home. He was to have the afternoon, he told her, and they would go for a long car-ride or a walk in the woods.

"O, let us stay right at home," she said, and they did. When night fell, Ruth told her husband about the man to whom she had lent the money.

"And you kept me outside while that thief got away with twenty-five dollars! I wouldn't have believed it if you hadn't told me yourself! And you, 'capable Ruth Ann'!"

"Cliff, you don't understand how capable I was. Why, he might have taken the whole, and I *lent* him twenty-five. He will pay it back, too, I feel convinced."

Presently, as the full understanding of his wife's masterly command of the situation came to him, he said fervently:

"Ruth, it is wonderful that you weren't murdered, to say nothing of the money, the whole of it, which he might have taken. But the pistol—you said that you would use it."

"I couldn't," she said simply. "He was unarmed and too wicked to die. Besides, he was hungry! I was led to do just as I did."

In something less than a year a well-dressed workman came to the door, and asked for Mrs. Demster.

It was her husband who answered the bell, and he said, "What name?" with some curiosity.

"My name is Perham," replied the man; "and I have come to pay back some money she loaned me."

"Come in, Mr. Perham," said Clifford cordially. "I've heard my wife speak of you."

Ruth did not recognize the man until her husband spoke his name. Then she smiled, and shook hands with him.

"I'm so glad!" she said. "I knew you would succeed in getting work," and she listened interestedly to his recital of many discouragements followed by success.

"Mr. Demster," said the visitor, turning to the husband, "did you know you have the best wife in the world, and the wisest?"

"I have had my suspicions of it once or twice," was the answer.—C. E. World.

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AUDITORIUM BLDG., CHICAGO, ILL.

Young Women's Column

FAITHFUL LABOR.

BY JAMES BUCKHAM.

No drudge in his corner but speeds the world's wheels;
No serf in the field but is sowing God's seed—
More noble, I think, in the dust though he kneels,
Than the pauper of wealth, who makes scorn of the deed.

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle, that plies
Its own honest task in its own honest way,
Serves Heaven not less than a star in the skies—
What more could the Pleiades do than obey?

WISE WORDS TO GIRLS.

The girl who desires to make a good wife must know something of the practical side of life; and if she does not possess this knowledge she must learn.

Leave love and romance out of your reckoning altogether. It may cover a good many faults and help you over some stiles at the beginning of your married life; but, after the first glamour has worn off, then the real trials will begin.

Only the practical girl will surmount these trials. She it is who will be able to make home bright and happy when a curtailed income necessitates economy; who will be able to help her husband as well as console him when troubles arise, and who will prove the must successful mother by knowing exactly how to manage her children.

Every girl should ask herself this question: "Am I training myself for the duties of a wife?" It is no good frittering away your time in making the best of your appearance if you do not improve your mind. Men of to-day do not want to marry dolls, they want a wife who can cook, sew, and manage servants; not a drawing-room ornament.

You can either be the guiding star and helpmate of a man's life, or you can be a clog and a hindrance, dragging him to failure. So, when you are building your castles in the air, add a practical touch to your day-dreams by asking yourselves: "How am I preparing myself for this happy dream, should it come true? Am I training myself to fit this vocation properly?"

The good wife should be her husband's comfort, strengthening him when he is weak, walking proudly with him to success, giving him tenderest love and sympathy in adversity. She must be able to spend his money wisely, remembering that every penny represents work and thought on his part.

It is a big responsibility. Girls, see that you are fitted for the task before deciding to marry.—Selected.

FOR LUGGAGE ABROAD.

"If you are reading up for a trip in Europe, you will notice that most of the guide books advise one to dispense with a trunk and take only hand luggage," says Hester Fairgrieve, in "Woman's Home Companion." "Do so by all means, but remember that numerous pieces of hand luggage are more vexatious than one trunk.

"A girl I know compressed her entire baggage into one suit-case—not a leather one, but a light wicker telescope with strong shawl straps and a comfortable handle. A tiny padlock was fastened securely through the straps when it seemed wise. To make the case fairly damp-proof, she covered it neatly with dark green denim, which matched her traveling suit in color. A folding umbrella was slipped lengthwise under the straps at the top; her raincoat when not in use was strapped flat on the side; there was room in the case for her short jacket. Instead of the inevitable handbag, a leather side bag with several pockets held the needed tickets, cards, keys, and so forth.

"Inside the outer part, or lid, of the case she tacked a piece of denim with fitted pockets of different sizes to hold not only toilet articles, such as soap box and brushes, but her drinking cup, sewing and writing materials, and all small things. Instead of unpacking this when she reached each place, she simply lifted the lid off into a drawer and used the articles from there, replacing each after using; so there was no waste of precious time collecting little belongings at each departure.

"In the other side of the case were the tight rolls of underclothing; over them she laid two dimity envelopes the size of the case, in which were her extra blouses and the silk gown. For these crepe de chine and Shimpan silk packed most satisfactorily without wrinkles. Having a raincoat and the silk skirt, she found her one cloth skirt quite enough, and also only one petticoat, which was of strong silk, lined throughout with tan muslin; on the inside of it she sewed two large flat pockets with buttoned flaps, which on short excursions held a veil, extra handkerchiefs, and even her light rubbers."

B & B

the new catalog

About the time your card requesting a copy reaches us, the new Autumn and Winter Catalog will be ready to mail.

This is our 48th Semi-Annual Catalog and unquestionably the most valuable publication we ever issued.

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Let your card asking for Catalog, also request samples of our new cashmere so desirable this season for children's, misses' and women's dresses—any color you specify or White—90c. a yard.

BOGGS & BUHL

Advertisement No. 123.

North Side. Pittsburg, Pa.

BETTERING A BAD THING.

"I can't bear this place. I just feel sometimes as if I couldn't stay here another day."

The petulant look on her face did not suggest that she had done much toward making the place brighter or more bearable. It is a natural law that we shall grow to love those for whom we labor. That is, if it be labor in the right sense of the word and not mere money service.

When we have taken an interest in a place, and given some measure of ourselves and our time to make the people in that place better and happier, it is natural we should have a tenderer regard for that place. We never can get to like any place or position till we have given to it something of ourselves, even though it be but the overflow of healthy, happy spirits.

It is the girl who does least to brighten her home, who is most often discontented with that home and anxious to try her wings in the world outside. It is the young man who is a dissatisfaction to his employer who is most likely to be dissatisfied with his position and feel that he deserves something better.—Ex.

The life insurance policy your wife would like is the income policy which would guarantee her a monthly income for the rest of her life. This is possible through the New Monthly Income Policy of The Prudential. Write the Prudential Insurance Co., P
N. J., for particulars.

For the Children.

KATIE'S TREASURE.

(Copied from memory, and reprinted.)

In the bright October sunshine,
'Neath the forest's golden eaves,
Roamed a merry band of maidens,
In the crimson strain of leaves;
And with bursts of ringing laughter,
Fluttering through the misty air,
All their young hearts' cherished treasures
Each with other did compare.

"I dwell in a lordly mansion,"
Cried a pair of scarlet lips,
"In the carpet-tufted roses,
Deep my slightest foot-fall dips.
Oh, the curtains and the pictures,
But more beautiful than all
You should see the western sunset
Creep along the painted wall."

"Listen quickly," cried another,
"Listen now, I pray, to me;
Years ago there was a necklace
Borne across the deep blue sea.
In its velvet-cushioned casket
Stars could not more brightly shine,
But this chain of prisoned rainbows
By and by will all be mine."

"I have not such wondrous jewels,"
Proudly spoke another voice,
"But I'd rather have my father,
If I had to take my choice.
He has grown so very famous,
People almost kiss his hand,
And in time I'm very certain
He'll be ruler of this land."

Thus ran on the merry voices,
As they gaily had begun,
Till some tale of wondrous treasure
Every child had told save one.
"She will not have much to tell us,"
Whispered they, "Poor little thing!"
With a smile said blue-eyed Katie,
"I'm the daughter of a King."

Then they laughed, "Oh, princess, tell us
Where the king, your father, dwells?
Do his mighty palace portals
Swing at touch of golden bells?"
Meekly answered gentle Katie,
Pushing back a straying curl,
"All the shining wall is golden,
Every gate a single pearl.

"And more glorious than the sunrise
Through the purple morning mists,
Brightly glow the brave foundations,
Jasper, sapphire, amethyst;
And within such wondrous treasures,
Oh, what happiness can be!
But when home my Father calls me
He will give them all to me."

Then the little maids grew thoughtful,
As they looked with tender eyes
On the sweet-faced little Katie,
Gazing upward to the skies.
And they said, "Oh, happy princess,
Waiting for the great King's call,
You have found the greatest treasure,
You are richest of us all."

—Author unknown.

The primal duties shine aloft like stars;
The charities that soothe, and heal, and bless,
Are scattered at the feet of man, like flowers.

—William Wordsworth.

UNTO THE LEAST.

BY ANNIE HAMILTON DONNELL.

Keith always shut his eyes when he thought very hard indeed. He shut them now. Out under the trees was a beautiful place to think things very hard. The thing that Keith was thinking had to do with the minister's text in the children's sermon that morning. He could not remember it all, only five words, "Unto the least of these." The minister had explained, of course; but Keith was very little, and explain-things were not quite easy to understand.

"'Un-to—the—least,'" repeated Keith slowly, still with his eyes tight shut. The minister had said that little boys and girls, if they were good "un-to the least," would be good to God. Keith wondered where he was ever going to find some "least" to be good to.

There was the baby ——. But everybody was good unto the baby, and Keith was sure the minister had meant a "least" that everybody wasn't good to. None of the babies that he knew would come under that head; for they were all happy, comfortable, beautifully-taken-care-of little "leasts." No, he must find something besides babies to be good to.

He grew so discouraged at last that he opened his eyes, which was a sign of giving it up. But right at that moment he discovered something in the grass a very little way off—four little somethings. A sudden thought came to Keith. Were these four "leasts" to be good to? They were very small and helpless and very—O, very ugly! He shuddered a little; it would be so much pleasanter to be good to something beautiful. Babies were beautiful, but little birds—Keith got down in the grass to examine the little naked creatures with wide-open mouths and bulging eyes. Suddenly his warm little heart went out to them, and he wanted to be good to them.

It seemed a strange place for a nest, so near the path "across lots" to the cow-barn. But Keith remembered that it was only lately that the path had been much used, since Stephen, the new man, came. Stephen had a genius for saving steps, and he had promptly adopted this way of going to the barn. Four times a day, at milking-time, he tramped over it with his clumping, heavy boots. Stephen walked very hard. If he should happen to step too far on this side of the path, he would crush out these four frail little lives. These ugly little naked things would never grow soft and feathery and sing sweet songs then. Their mother was away getting their dinner; they needed to be taken care of.

"'Unto the least of these,'" murmured Keith, and began at once.

Some one was coming across lots, and it was not Stephen. It was Miss Philistia Scott from the next farm. Miss Philistia's black skirts swept the path from side to side. It seemed to Keith that they lapped over on the grass. He stood up quickly beside the birds' nest. Miss Philistia did not like children very well, and he was a little afraid of her. She was getting pretty near.

"Good night—I mean good morn—O, I mean good afternoon! Will you please walk very carefully past here so not to step on the least—the birds, I mean? I'm trying to be good un-to them." It was not a very clear little speech, and Miss Philistia's sharp face expressed amazement; but because the small figure stood staunchly in her way she made a wide circuit round it. Coming back, half an hour later, it was still there; and the same stumbling little request was made that she walk by very carefully on account of the nest so close to the narrow path.

Keith sat beside the baby birds all the rest of the afternoon. He did not dare to go away for fear some one else might go past, and of course he must be there when Stephen came along. The mother bird came back and fed her children, quite unafraid of the still little figure sitting there. Perhaps she could read the gentleness in Keith's face.

But he grew tired and hungry. Ann Phœbe would be calling him soon. He caught a far-away glimpse of her at the kitchen door, and waved his arms violently to her. Through little scooped hands he shouted:

"Please bring my supper out here—o-u-t—he-re! I can't leave the little birds—birds! I'm taking—care o' them."

Ann Phœbe came out to see what he meant, and out a second time with a plateful of good things to eat and a mug of milk. Her round, red face was full of a tender light. "The little dear!" she was murmuring as she went back to the house.

When Stephen went back and forth with his clattering milk-pails, Keith steered him safely by the birds' nest. It was not until dark that he thought of deserting his post. Then bedtime confronted him. Eight o'clock was bedtime. Papa and mamma were both away, but he had promised to go to bed at the usual time. How could he be good "un-to" the little helpless birds after bedtime? He shut his eyes, and thought hard.

Once he had been in the city at night, and had walked through the lighted streets with Uncle Joseph. They had come upon a queer row of lights near the gutter, where men had been digging in the daytime, and Uncle Joseph had explained that the men had put the lanterns there to warn people to go round the piles

of dirt instead of stumbling over them. Keith remembered about it now. He knew what he could do to keep on protecting the "least of these" while he was asleep. He hurried into the house to do it.

Ann Phœbe, shutting the doors and windows for the night, saw the little glimmer of light in the cross-lots path, and went to see what it could be. A small play-lantern that was one of Keith's favorite possessions stood beside the nest close to the path, shining bravely.

"The little dear!" murmured Ann Phœbe with a jolt in her voice that might have been a sob in the way.

Keith got up once or twice to make sure his light was burning. When he finally fell asleep, he dreamed that the minister came in at the gate, and walked down to the cross-path. In the dream his calm, kind face seemed to change slowly into a face so bright and beautiful Keith could not look at it. There was a circle of soft light around it. His voice when he spoke was sweet like a clear bell, in Keith's ears. It was not the minister's voice. Keith thought—in the dream—that the tiny birds woke up to listen to it.

Close to the small, glimmering lantern the wondrous One that was not, after all, the minister, stopped and looked down. Keith felt the beautiful soft light shining over himself as he stood in his little night-dress, and warming him.

Then the clear voice—

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—Junior C. E. World.

A REMARKABLE FIRE-HORSE.

Big Jim is in partial retirement now in a comfortable home, but he has seen years of active service, and many a good story has been told about him. Big Jim is a splendid animal, pure white in color, and most intelligent, and he was quartered once in Hook-and-Ladder Company No. 23. The horses, as you know, stand in their stalls in the engine-houses near the fire-fighting machines, ready for business at all hours.

There is a single chain across the front and also to the rear of the stall, and the front one is released by the electric alarm-signal acting on the trip which connects with the shank of the halter. Early in his career, Jim learned that by dropping his hoof gently on the trip he could release himself without waiting for the electric signal. He quickly put his knowledge to use. Whenever he felt that he would like a drink of water, he would touch the trip, release himself, march slowly back to the sink in the rear of the house, turn on the faucet with his teeth, and drink his fill. After he had perfected himself in this violation of the rules, he decided not to be selfish about it, and the next day the men found him releasing himself and then going to the next stall and performing the same kindly office for his mate Jerry. The two horses would stand as though in actual conversation until Jim got ready to retire to his stall, or was ordered back.—Alfred M. Downes, in From Fire-Fighters and Their Pets.

THE LITTLE PRINCESS JULIANA.

There is no danger of Juliana being spoiled. On the contrary, the whole nation of self-appointed parents are looking on critically to see that she is not.

Her daily life will be as carefully appointed as that of a West Point cadet. She may not go for vacations to Denmark, where gather the royalty of half a dozen nations, the Netherlands among the rest, and enjoy a human, natural and restful time.

Of course she must learn to knit, or offend all the women of Holland. Her mother, it is said, is the richest woman in her own right in Europe, which means that Juliana will have a great deal to give to the poor, but little to spend on herself, if she follows Wilhelmina's example.

Her father is German, her grandmother is Russian, but she is all Dutch to the Dutch. They have made her so by law and by faith. In her looks and acts they see a mirror of their national traits. Some even find a likeness to William the Silent, which is no compliment to her beauty, according to the standards of outsiders. She refuses to yield her rattle at the nurse's command, and stiffens her lips and sets her chin firmly. That is character, Dutch character!—Youth's Companion.

A Mother's Love

wisely directed, will cause her to give to her little ones only the most wholesome and beneficial remedies and only when actually needed, and the well-informed mother uses only the pleasant and gentle laxative remedy—Syrup of Figs and Elixir of Senna—when a laxative is required, as it is wholly free from all objectionable substances. To get its beneficial effects always buy the genuine, manufactured by the California Fig Syrup Co.

Stop that Cough

and give the irritated parts a chance to heal.

DELAVAU'S REMEDY

cures coughs, colds, croup, and whooping cough and prevents inflammation.

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IRVING

COLLEGE AND MUSIC CONSERVATORY

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E. E. CAMPBELL, PH. D., *Pres.*, Mechanicsburg, Pa.

Philadelphia, September 9, 1910.

Dear Pastor:

Only fifty cents will bring you postpaid one dozen copies of the third printing of Doctor Manhart's Lutheran Monograph entitled "Present Day Lutheranism". No publication in recent years has stated so clearly or comprehensively the present situation in the entire Lutheran Church. If you have not read it, you cannot afford to miss seeing it; if you have read it, get it for your people! Write to-day; only a limited edition published.

Very sincerely yours,

The Lutheran Publication Society

Reduced price: 50 cents a dozen; $3.50 a hundred.

Secular News.

Home.

The Sultan of Sulu arrived at Washington from New York.

An auction sale of 1,500,000 acres of government land will be held in the West soon.

General Charles R. Brayton, the blind Republican "boss" of Rhode Island, died at Providence.

The National Catholic Charity Conference was inaugurated at Washington by Cardinal Gibbons and other dignitaries.

The government, through a decision in the United States Court, in Oregon, regains possession of timber lands worth $500,000.

Forty-two persons were killed in a head-on collision of electric cars near Bluffton, Ind. Failure of an extra to take a switch is given as the cause.

William J. Bryan refuses to support Dahlman, Democratic candidate for Governor of Nebraska, saying friendship takes second place in his fight for local option.

Treasury officials state that financiers have successfully fortified themselves against possible emergency by piling up gold, and that money will be plentiful this fall.

In the Illinois Central Railroad graft suit, a clerk in a car equipment company testified that he was ordered to pad car repair bills by the officers of his company.

W. A. Gardner, vice-president of the Chicago and Northwestern Railroad, testified before the rate hearings that dividends of his road for ten years exceeded its capital stock.

Prince Suun, uncle of the Emperor of China, accompanied by a large and imposing suite, arrived at Philadelphia on a visit of inspection of the shipyards and other points of interest.

Ten thousand veterans of the Civil War marched in the parade of the Grand Army of the Republic in Atlantic City, N. J., last week, and were reviewed by Vice-President Sherman.

The Old Guard leaders, at Saratoga, N. Y., admit that Roosevelt has won the fight for control of the Republican State convention, and concede him a majority of at least 40 delegates.

Baltimore, now the seventh city of the United States in point of population, grew 9.7 per cent. in the last ten years, and now has 558,485 people, having gained 49,528 in the last decade.

Interstate Commerce Commissioner Lane, at the rate hearings at Chicago, declared that the increasing cost of operation of railroads must be met by some other means than higher freight tariffs.

The subcommittee of the Senate Committee on Privileges and Elections has begun its hearing in Chicago on the charges of bribery in the election of William Lorimer to be Senator from Illinois.

G. Tracy Roberts, a street railway lobbyist, testified before the New York legislative graft inquiry that he had paid money to campaign funds to secure legislators who could not be bought.

Delegates representing 308,000 railway workers of the East, in session at New York, voted to take concerted action in national and state politics, and drew up a series of questions to be laid before candidates of all parties.

Sixteen persons were killed in the wreck of a Rock Island passenger train near Clayton, Kan. A cloudburst had washed out the tracks, and the train plunged into a swollen stream. Several of the victims were drowned.

Foreign.

Dr. Frederick A. Cook, the much-sought explorer, was seen and talked to at a hotel in Munich three weeks ago.

Pope Pius sent a letter to the vicar general of Rome expressing his deep displeasure at the recent anti-clerical address of Mayor Nathan, of Rome.

French officials and aviators are working out plans for a system of traffic by aeroplane in the African and Asiatic colonies, to carry passengers into inland cities now only reached by caravans.

Many prizes were awarded to artists by the international jury for exhibits at the Buenos Ayres Art Exhibition, Philadelphia sweeping the field among competitors in the United States sections.

The National Egyptian Congress adopted a resolution declaring that English occupation of Egypt was illegal, and demanding immediate evacuation and restoration of the Constitution of 1881.

George Chavez, a Peruvian aviator, flew over the Alps, following the famous Simplon Pass road built by Napoleon, 1800-1806. Chavez's monplane overturned just as the aviator was alighting and fell. Chavez was seriously injured.

Temperance and Reform.

WHAT THE MAINE ELECTION SIGNIFIES AS TO PROHIBITION.

BY REV. WILBUR F. CRAFTS, PH. D.

Let no willful optimist muffle the alarm bell that rings in the Maine election. Its main factor is insurgency, suiting the dominant party, and this is favorable to moral reforms, for which insurgency prepares the way by ripping up the matted sod of partisanship, as the plough of Providence. But the revolt was also in part against the recent increased enforcement of prohibition by the Sturgis law, and bodes its repeal and the resubmission of prohibition. That a state that has had prohibition for sixty years should vote to reconsider, even though the final result will probably be to reaffirm the law, is a danger signal, as is also the defeat on the same day of the state-wide Prohibition candidate in South Carolina by the local option candidates, and the recent defeat of state prohibition in Virginia, and of local option in Maryland, and the declaration not long since of the Alabama Democratic committee in favor of going back from state prohibition to local option.

The call of these danger signals is to a re-enforcement of prohibitory laws by better law enforcement on one side and more thorough anti-alcoholic teachings on the other. Many are laying the blame for the evils due to drink to the bad social atmosphere of the saloon rather than to the alcohol, which a large minority, if not a majority, of no-license voters continue to use, so keeping up a brisk traffic which puts a scandal on the no-license policy.

The surest way to hold and extend prohibition is for preachers and others to see that the new discoveries as to alcohol are impressively taught in public schools and Sunday-schools and out of school. Law has been efficient but not sufficient.

Except in panic years, the consumption of liquors has steadily increased since 1844. We must do more than we have yet done to reduce the consumption and its consequences. A nation-wide campaign of education by lectures and literature is imperatively required.

Washington, D. C.

—A man returned to his native Indiana village after having emigrated to Kansas, some twenty years previous.

He asked about different ones he had known in the old days, and finally of old Nicodemus Bainbridge, the town drunkard of his time.

"Oh, he's dead," replied the one questioned.

"Well, well! dead and buried, is he?"

"Nope, they didn't bury him."

"Didn't bury him!" exclaimed the former resident. "Well, then, what did they do with his remains?"

"Oh, they just poured them back into the jug."

Church Notices.

SYNODS.

Kansas Synod.

The 43d annual convention of the Evangelical Synod of Kansas will meet in the English Lutheran church at Lawrence, Kansas, Rev. E. E. Stauffer, pastor, October 14-18, 1910.

G. G. CLARK, *Sec'y.*

Central Illinois Synod.

The 44th annual convention of the Lutheran synod of Central Illinois will be held in the First Lutheran church of Beardstown, Ill., Rev. P. C. Croll, D. D., pastor, October 12-17, 1910.

WM. H. NICHOLAS, *Sec'y.*

Wittenberg Synod.

The 64th annual convention of the Wittenberg Synod, beginning Friday evening, October 14, 1910, will be held in the First Lutheran church, of Mansfield, Ohio, Rev. S. P. Long, D. D., president and pastor *loci.*

W. CURTIS LAUGHBAUM, *Sec'y.*

Iowa Synod.

The Synod of Iowa will meet in Trinity church, Tipton, Iowa, Rev. J. Kent Rizer, pastor, October 20-25, 1910. All candidates for ordination are requested to present themselves before the committee at the above-named place on October 20th.

W. LUTHER BRIGHT, *Sec'y.*

Maryland Synod.

The ninety-first annual convention of the Synod of Maryland will be held in Trinity Lutheran church, Smithsburg, Md., Rev. Ferdinand Hesse, pastor. The first session will be held Wednesday evening, October 19th.

JOHN C. BOWERS, *Sec'y.*

Northern Illinois Synod.

The 60th annual convention of the Synod of Northern Illinois will be held in Unity Evangelical Lutheran church, corner Magnolia and Balmoral avenues, Chicago, Ill., Rev. David A. Davy, pastor, October 21-25, 1910. Delegates and visitors will please notify the pastor *loci* of attendance not later than October 14th. A meeting just previous to the opening of synod will be held on Friday afternoon from 3 to 5 o'clock to discuss the Layman's Movement and Lutheran Brotherhood. Delegates, as well as other men of the church, are urged to be present.

PHILIP H. R. MULLEN, *Sec'y.*

West Pennsylvania Synod.

The eighty-sixth annual convention of the Synod of West Pennsylvania will be held in Trinity Lutheran church, Mechanicsburg, Pa., the Rev. E. D. Weigle, D. D., pastor, October 10th-13th. Synodical sermon, Monday evening by the president, the Rev. J. B. Wolf, D. D. ROBERT D. CLARE, *Sec'y.*

Pittsburg Synod.

The 68th annual convention of the Pittsburg Synod of the General Synod will be held in Christ Lutheran church, Charleroi, Pa., the Rev. Chalmers E. Frontz, pastor, October 10, 1910. All delegates should notify the pastor *loci* not later than September 30th of their intention to be present.
CHARLES E. FRANTZ, *Sec'y.*

Northern Indiana Synod.

The fifty-sixth annual convention of the Synod of Northern Indiana will be held in St. Mark's Lutheran church, St. Joe, Ind., Rev. S. Hitchner, pastor, October 11-13, 1910. All candidates for ordination are requested to present themselves before the examining committee at the above named place on October 11th. Please notice the change of place of meeting from North Manchester, Ind., to St. Joe, Ind.
F. A. DRESSEL, *Sec'y.*

East Ohio Synod.

The 75th annual convention of the East Ohio Synod will meet in Trinity Lutheran church, Ashland, Ohio, on Tuesday afternoon, October 11th, Rev. A. H. Smith, D. D., pastor *loci*. If possible send delegates' credentials, with address, to your secretary a few days prior to meeting of synod. Those desiring entertainment will confer a favor by so apprising the pastor *loci*.
J. H. HEDGES, *Sec'y.*

Olive Branch Synod.

The 63rd annual convention of the Synod of Olive Branch will be held in the Shelby county, Ind., charge, the Rev. H. B. Shank, pastor, beginning Tuesday evening, October 18th. All who expect to attend will notify Rev. H. B. Shank, Edinburg, Ind., R. F. D. No. 1, at least one week prior to the meeting of synod. Conveyances will meet delegates at Edinburg and Flatrock, provided due notice is given specifying the time and place of arrival.
THOMAS A. ESTELL, *Sec'y.*

East Pennsylvania Synod.

The Synod of East Pennsylvania will meet in St. Peter's Lutheran church, Middletown, Pa., on Monday evening at 8 o'clock, October 3rd. The president, Rev. Joseph F. Hartman, D. D., will preach the opening sermon. The enlarged apportionment committee will meet on Monday morning, at 11 o'clock, at the same place. Congregations having requests to make before said committee will address them to Rev. Geo. A. Greiss. Allentown, Pa.
LEWIS C. MANGES, *Sec'y.*

Alleghany Synod.

The 70th convention of the Alleghany Synod will be held in Zion Lutheran church, Hollidaysburg, Pa., Rev. Thomas Reisch, pastor, beginning Thursday evening, October 6, 1910. The examining committee will meet at the church Wednesday evening, October 5th, at 7 p. m., when all candidates for ordination and licensure are required to present themselves. Representatives of literary and theological institutions and of church boards will be heard on Friday afternoon of the synodical convention, and addresses will be limited to twenty-five minutes.
J. S. ENGLISH, *Sec'y.*

Miami Synod.

The 67th annual convention of the Synod of Miami will meet in St. Mark's Lutheran church, 8th and Monroe streets, Newport, Ky., October 17-20. All who expect to attend the synod and desire entertainment are requested to report to the pastor *loci*, Rev. H. W. Hanshue, not later than October 10th. Those who have any contributions to make to the exhibit of printed matter, etc., should send it to the pastor *loci* before the meeting of the synod. The examining committee will meet on Monday, October 17th, at 10 a. m. All applicants for ordination should send their names to the chairman of the examining committee, Rev. J. F. Shafer, D. D., Delaware, O.
B. W. ZIEGLER, *Sec'y.*

MISSIONARY CONVENTIONS.

Miami Synod.

The 32d annual convention of the Woman's Home and Foreign Missionary Society of the Miami Synod will be held at Troy, Ohio, Rev. C. E. Paulus, pastor, on October 5th, 6th and 7th. Delegates please send names to Mrs. Callie Crain, Troy, O., for entertainment.

Kansas Synod.

The 30th annual convention of the Kansas Synodical Society will be held at Lawrence, Kansas, October 13th and 14th.
MRS. W. B. WINZENRIED, *Sec'y.*

Northern Illinois Synod.

The 33d annual convention of the Woman's Home and Foreign Missionary Society of Northern Illinois will be held October 11-13, in the Lutheran church at Forreston, Ill., Rev. W. C. Heidenreich, pastor. Delegates please send names to Mrs. Frank Wertz, Forreston, Ill., for entertainment.
COMMITTEE.

Olive Branch Synod.

The 29th annual convention of the Woman's Home and Foreign Missionary Society of the Olive Branch Synod will be held in the St. George's church, Edinburg, Ind., October 19th and 20th, 1910. Delegates to same will kindly fill in and forward credentials as soon as possible.
MRS. J. L. GORE, *Rec. Sec'y.*

West Pennsylvania Synod.

The 29th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of West Pennsylvania will be held in Shippensburg, Pa., October 19 to 21, 1910. Delegates will please be prepared to give two-minute verbal reports during the first session, Wednesday afternoon. Names of delegates should be sent to Mrs. R. H. Duke, Shippensburg, Pa., about October 5th, for entertainment.

Wittenberg Synod.

The 30th annual convention of the Woman's Home and Foreign Missionary Society of Wittenberg Synod will be held in the Lutheran church at Carey, O., Rev. E. Luther Spaid, pastor, October 4th, 5th and 6th. First session Tuesday evening, 7.30 p. m. Officers and delegates desiring entertainment notify Mrs. Byron Ogg, Carey, O., as soon as possible.
MRS. W. C. LAUGHBAUM, *Sec'y.*

East Pennsylvania Synod.

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Synod of East Pennsylvania will be held October 19-21, 1810, in St. John's Lutheran church, Steelton, Pa., Rev. M. P. Hocker, pastor. All societies are urged to send delegates. Credential cards are to be sent to Mrs. John W. Conrad, 171 Lincoln street, Steelton, Pa.
B. B. HARKER, *Sec'y.*

Maryland Synod.

The 28th annual convention of the Woman's Home and Foreign Missionary Society of the Maryland Synod will be held at Boonsboro, Md., Rev. L. A. Bush, pastor, on October 5th, 6th and 7th. Delegates will have credentials and railroad orders sent as usual. Visitors can obtain the latter by applying to Miss Mary Baylies, 1210 West North avenue, Baltimore, Md.
MRS. JAMES P. REESE, *Rec. Sec'y.*

East Ohio Synod.

The 39th annual convention of the Woman's Home and Foreign Missionary Society of the East Ohio Synod will be held in Trinity Lutheran church, Ashland, Ohio, October 11-13, 1910. Opening meeting on Tuesday at 2 p. m. Delegates and visitors are requested to report names to Mrs. W. C. Moore or Dr. A. H. Smith, pastor, before September 30th. Ashland can be reached by the Erie R. R., the Cleveland & South Western traction line, or the Ashland & Wooster R. R.
MRS. G. C. MAURER, *Sec'y.*

Northern Indiana Synod.

The 28th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Northern Indiana will be held in Grace Lutheran church, Elkhart, Ind., Rev. F. A. Dressel, pastor, October 18th, 19th and 20th. It is requested that the names of all delegates and visitors be sent to Mrs. A. W. Tickert, West Franklin street, not later than October 4th. Take a West Marion car, upon arriving in the city, to 9th street, where the church is located. Delegates will there be assigned to places of entertainment. MRS. M. L. WEBB, Sec'y.

New York Synod.

The 2d annual convention of the Woman's Home and Foreign Missionary society of the Synod of New York will be held in St. John's Lutheran church, Altamont, N. Y., Rev. A. A. Frederick, pastor, October 11-13. The opening session will be on Tuesday afternoon. Trains leave Albany 10:00 a. m. and 12:05 p. m. The convention is to be self-entertaining. The rates per day will be—hotel, $2; private homes, $1. All those who wish entertainment in private homes please notify Mrs. A. A. Frederick not later than October 7th.
MARY F. ST. JOHN, *Sec'y.*

Pittsburg Synod.

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Pittsburg Synod will meet in the First church, Vandergrift, Pa., October 4th, 5th and 6th, beginning at 2 o'clock. Delegates will send names and time of arrival to Mrs. Wilson George, 116 Sumner avenue, Vandergrift, Pa., not later than September 24th.
MRS. H. C. RELLER, *Sec'y.*

Luther League of New Jersey.

The 15th annual convention of the Luther League of New Jersey will be held in the Lutheran Church of the Atonement, on Grand avenue, near Cookman avenue, Asbury Park, N. J., Rev. H. E. Meyer, Ph. D., pastor, on Columbus Day, October 12th. Sessions 10:30 a. m., 2:30 and 7:30 p. m.

Luther League of Pennsylvania.

The 17th annual convention of the Luther League of Pennsylvania will be held in Zion church, Meyersdale, Pa., October 22, 23, 24, 1910. First session opens on Saturday afternoon at 2:30. Send credentials for entertainment to Mr. Chas. H. Dia, Meyersdale, before October 15th. Additional credential blanks can be secured from Mrs. B. B. Harker, 438 W. Queen Lane, Germantown, Phila.

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Science and Health.

TAKING EXERCISE BY PROXY.

BY ERNEST F. ROBINSON, M. D.

Although both massage and passive motion may be used for other purposes, they are essentially forms of exercise. They differ from other exercises in the fact that they are given by some one else instead of taken by the subject himself.

Massage is usually considered as a complicated process requiring much skill and experience in the operator. If one desires to learn all its fine points, this idea is more or less true. Any one, however, with a very little attention and practice, can learn enough about massage to do a great deal of good in many conditions, and especially so far as its value as an exercise goes. I shall not attempt to give the scientific terms often used in telling about it; they are confusing and unnecessary.

Massage consists of four acts: superficial friction, deep friction (rubbing), kneading, and tapping or beating. In the complete massage of any part all of these are used in the order named; in partial massage, any one or more of them.

All massage movements are made from the extremities in the direction of the heart; that is, from below upward and from above downward. In other words, we follow the course of the circulation and never work against it. All of the good of massage depends first upon the fact that by it we can control the circulation. It is for this reason that it is to be regarded as exercise. Other exercise strengthens the parts because it brings more blood to them, hence more nutrition. Massage makes the parts stronger in exactly the same way.

Superficial friction consists of light, slow, and gentle rubbing of the part treated, and affects mainly the skin.

Deep friction is a deeper and harder rubbing, usually more or less circular, to affect the muscles as well as the skin.

Kneading is done by picking up muscles separately and kneading them between the fingers. Sometimes the heel of the hand is used, and the muscles are kneaded against the bones beneath them.

Tapping and beating are different degrees of the same thing. They are done with the balls of the fingers, the palm of the hand, the closed fist, or the edges of the hand, according to what we wish to accomplish. It may be remarked here that mechanical massage, so called, consists entirely of this movement. Tapping reaches deeper and is more vigorous than any other form of massage. If we wish almost entirely the effect of exercise, this is the most important of the massage motions, though kneading is little less important.

In giving both forms of friction it is wise to use something to lubricate the skin, like a massage-cream. This is not absolutely necessary, but it makes it easier for the operator. Bear in mind that massage, to do any good, must be more or less prolonged, often for an hour or so. The best way to learn it is to practice. Use each of the movements, and practice them on various parts of the body until you know how to give them to get the best results. Start all of them gently, and increase the force, if necessary, but never so as to cause pain or discomfort.

In addition to its use as an exercise, massage is excellent to remove swelling, break up adhesions, relieve pain and congestion, and to increase or decrease the size of a part.

Passive motions have been described as those made with some part of a subject's body or on some part of it. Since massage is a motion made on some part of the body, it will be seen that it belongs in this class. The passive motions made with some part of the body are the ones I am about to describe.

It may be said, in brief, that most of the motions that one can make for himself can be made for him by some one else, at least so far as the movements of the limbs and many of those of the trunk of the body are concerned. When a subject is so weak that it is not considered safe for him to use the power necessary to exercise, yet a certain amount of exercise is essential, passive exercise is indicated. Paralysis is another condition in which personal exercise of some muscles is impossible, but they can be moved, and so exercised, by some one else.

Any motion of the body which will exercise any muscle if performed by the subject himself will exercise the same muscles, in a lesser degree, if made by another person. This being the case, if you know the part you wish to exercise, move the subject's limbs exactly as you would to take the exercise yourself. Simply have the subject remain entirely passive, relaxed, and you, the operator, do all the work. In this way you can duplicate almost any form of exercise.

As this increases the strength of the subject, its value can be increased by having the subject offer more or less resistance and increasing this as he gets stronger. As soon as personal exercise is safe or possible, it should be substituted for the passive exercise.—C. E. World.

DRINKING WATER WITH MEALS.

Not long ago it was almost the rule for physicians to discourage the habit of drinking water except in minimum amounts with meals, on the ground that the gastric juice was thereby diluted and that digestion was impaired and delayed. This opinion is still held by many physicians and is the pet hobby of a great many diet cranks and quacks—professional and amateur. On the other hand, there have been many who believed that an appetite as widely distributed as the desire to drink at the time of eating, an appetite seen in so many animals as well as in man, was a perfectly safe guide to trust, and that it was obviously a provision of nature to supply water which was needed at this time. Recent experimental evidence seems to confirm the latter view. The work of Foster and Lambert (Journal of Experimental Medicine, 1908, p. 820) has shown that water is a distinct stimulant to the gastric mucosa, and that instead of the presence of water in the stomach resulting in a dilute gastric juice, it, on the other hand, occasions the secretion of a juice of higher concentration than under ordinary circumstances.—New York Medical Journal.

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Miscellany.

NATIONAL FORESTS AS NATIONAL PLAYGROUNDS.

Before the year's outing season is over nearly half a million persons will have sought recreation and health in the national forests of the United States. According to the record of the United States Department of Agriculture, the total last year was, in close figures, 406,775. With the finest mountain scenery and much of the best fishing and big-game hunting in the United States, the national forests, made more and more accessible each year through protection and development by the government, are fast becoming great national playgrounds for the people.

The use of the forests for recreation is as yet in its beginning, but is growing steadily and rapidly—in some of the forests at the rate of a hundred per cent. per annum. The day seems not far distant when a million persons will annually visit them.

The records show that the seasonal use of the forests runs from two months in a Colorado forest, such as the Routt, to twelve months in an Alaskan, such as the Tongass. But the uses differ. In Colorado the 2,000 visitors entered the forest to fish, to camp, to climb, and to drink the medicinal waters; in Alaska the 1,000 almost solely to hunt and fish. The 21,000 persons who went into the Coconino forest, Arizona, during nine months, went to camp or to enjoy the scenery. During four months 50,000 persons visited the Angeles, California. The most popular of the forests is the Pike, containing the famous peak of that name. The various attractions within its limits, including the scenic railway, drew 100,000 tourists and others. By principal states the national forest visitors numbered 23,000 in Arizona, 103,000 in California, 140,000 in Colorado, 19,000 in Montana, 10,000 in New Mexico, 33,000 in Oregon, 22,000 in Idaho, 16,000 in Utah, and 12,000 in Washington.

Of the natural wonders and landmarks of interest in the national forests several have been set apart as national monuments, among them Cinder Cone, a great lava basin in California; the Gila Cliff Dwellings, extensive remains of a prehistoric race in New Mexico; the unsurpassed Grand Canyon of the Colorado, in Arizona; Jewel Cave, South Dakota; Lassen Peak, the terminus of a long line of extinct volcanoes in the Cascades; the Pinnacles, a collection of remarkable jagged peaks in California; and the Tonto, a group of prehistoric ruins in the Tonto forest in Arizona. The Big Trees, Glacier Park, the Petrified Forest, the Oregon Caves, and numerous other phenomena serve to attract other hosts of visitors.

The sportsman finds his paradise in the national forests. In many of them big game abounds. The rangers and the guards, besides the service they perform against the spread of fire, often point out the best site for the camper, and the easiest route. A record of 9,218 miles of trail cut, 1,236 miles of road laid out, and 4,851 miles of telephone line strung tells what the government has done in the way of pushing the conveniences of civilization into the primeval forest. The day of the wilderness of the savage and the pioneer is swiftly passing; the day of the national forests as productive resources and as national parks approaches. The report of last year's administration by the United States Department of Agriculture evidences the rapidity of the transformation.

IN LIGHTER VEIN.

Unfortunate Introductions.

BY J. HARBOUR.

One of the trials of a public speaker is that of being introduced to an audience by some one wholly unqualified for the performance of a duty of that sort. Indeed, it is a supposed "duty" most platform men would be glad to see set aside for good and all. It is not given to many men to "introduce the speaker" in a felicitous manner, and most men perform this task unwillingly. It is a thankless task at best, and most public speakers would be glad if it were done away with altogether.

The most interesting introductions are made by those who give evidence of the fact that the gift of introducing speakers to an audience has not been vouchsafed them. The blunders such unfortunate men have made would make a delightful volume of humor.

One of the best-known of our American women platform lecturers says that she was once filling an engagement in a western town, and she was introduced to the audience by a man of the "wound-up" type, who apparently could not bring his introduction of the speaker of the evening to a close.

It was exactly eight o'clock when he rose to "introduce the speaker," and at twelve minutes after eight he was apparently just getting warmed up to his subject. He threatened to emulate Tennyson's brook, and "go on forever," when a big, loud-voiced man in the back part of the room suddenly called out with a distinct nasal drawl,

"Aw, dry up, can't you? and give the lady a chance!"

The chairman of a lecture-course committee must have been lacking in discretion as well as in a sense of humor when he said while introducing the first speaker in the course:

"Ladies and gentlemen: As is well known to you, our lecture course this year is not quite so extensive as it was last season. The fact is, that we went into the lecture course a little too steep last year, and lost considerable money. To avoid anything of that kind this year, we are to have a shorter course and much cheaper speakers, the first of whom I now have the felicity of presenting to you."

A man whose duty it was to introduce a speaker who was about to address a large audience in a western town marched forward in a very self-confident way, and said:

"Ladies and gentlemen: We are about to have the very great pleasure of listening to that which I am sure will be one of the most interesting lectures in our town lecture course. The topic is one in which we are all interested, and which I am certainly anxious to hear discussed in the very able manner in which I am sure the gentleman by my side on the platform will discuss it. I congratulate him on the theme he has chosen, and I congratulate your lecture committee on having been so fortunate as to secure him for this evening. I now have the very great pleasure of presenting to you Mr. Blank, who will address us on the very vital topic of—of—of—ah, I beg your pardon, Mr. Blank; but what *is* your topic?"

A man whose knowledge of French did not include a correct pronunciation of that language said when presenting a well-known writer to an audience:

"I have the pleasure of presenting to you a gentleman known to you all, not only by his own name, but also by his *nommy de plumey*, or alias, otherwise pen-name. He will now speak to you to the best of his ability, and I trust we may all go home feeling that the evening has not been wholly wasted."

A lecturer who returned to his native village after the lapse of a number of years was naturally called upon to give one of his lectures while he was in the village. He agreed to do so, and was introduced to the audience in the following words by a native of the place:

"The able gentleman who is about to address us is a native of our fair town. He was born here; he was reared up here; he was married here; and we trust and hope that when he is done with earth he will again return to his native place, and mingle his remains with those of his ancestors whose bones lie on yon fair hillside. He will now address you."

The story is not a new one of the presiding officer at a largely attended temperance meeting in England, who had expected to have the pleasure of introducing Lady Henry Somerset to the audience. At the last moment word came that Lady Henry would be unable to be present.

No doubt the lady who was presiding felt that she had excused Lady Henry in the most felicitous way when she said:

"Dear friends, I am very, very sorry to be compelled to say that our dear Lady Henry Somerset is detained at home on account of illness. The fact is, dear friends, that Lady Henry is very much overworked and we must really be more careful of her. If we are not, we will be killing the goose that lays the golden eggs!"

The chairman of a lecture committee in a New England town made it a little embarrassing for a noted lecturer by saying at the close of the lecture:

"I move, gentlemen and ladies, that we give a vote of thanks to the speaker of the evening for his address to which we have so ably and so amiably listened."
—C. E. World.

Vagaries of Genius.

Shakespeare could not use a typewriter in composing his plays.

Longfellow never wrote while eating.

Robert Louis Stevenson insisted upon holding his pen in his right hand.

Sir Francis Bacon would not use a fountain pen under any circumstances.

Dr. Johnson was never known to eat ice cream.

Dante never called his "Inferno" profane history.

Charles Dickens always walked upstairs.—Life

Business Corner.

WEEK ENDING SEPTEMBER 23, 1910.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

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INDISPENSABLE.

The fall and winter catalog published by Boggs & Buhl, Pittsburgh, Pa. (48th semi-annual issue), is indispensable to every household, and although this catalog is prepared at much expense, it is sent free to all readers or the LUTHERAN OBSERVER, upon request. This catalog is not only a time-saver but a money saver to all who use it, as their text-book as to "how to buy." Write Boggs & Buhl, Advertisement No. 123, Pittsburgh, Pa., mentioning the LUTHERAN OBSERVER.

Marriage.

SNYDER-KITCHEN. Thomas Snyder and Virgie Kitchen, both of Jones's Springs, W. Va., at Lutheran parsonage, Williamsport, Md., on September 8, 1910, by Dr. D. Upton Bair.

Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 Words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

CUMMINGS. Mrs. Isaac Cummings died August 15, 1910, at Dixon, Ill.

Mrs. Cummings was born in Somerset county, Pa., on October 13, 1851. On January 30, 1868, she was united in marriage with Mr. Cummings. She became a member of the Lutheran Church at thirteen years of age, and was always a faithful, earnest worker in its ranks. Mrs. Cummings is survived by her husband and seven children, seventeen grandchildren and one great-grandchild.

Funeral services were held Wednesday morning, in St. Paul's Lutheran church. Rev. H. D. Hoover, president of Carthage College, officiated.

BEARD. At her late home in Thurmont, Md., June 19, 1910, Mrs. Katharine Bowers Beard, beloved wife of Rev. M. L. Beard, pastor of St. John's Lutheran church, Thurmont.

After a brief illness this most estimable wife and mother was called to her eternal rest and reward. She was the daughter of the Rev. and Mrs. H. G. Bowers. Gifted, cultured, refined and ever thoughtful in the varied activities and duties of her home and church, she lived her noble life. She enjoyed her home, her church, and her friends, of whom she had a host.

For many years she was the efficient president of the Woman's Home and Foreign Missionary Society in the Middletown Lutheran church. She is most tenderly remembered in the pastorates of Mount Joy, Pa.; Burkitsville, Boonsboro, Middletown and Thurmont, Md., as well as in her earlier home in Jefferson and Myersville.

She is survived by her husband, Rev. M. L. Beard, and by five daughters and two sons, viz., Mrs. Mumford, wife of Rev. Carl Mumford, of Littlestown; Mrs. Russell Young, Emmitsburg; Mrs. Lester Birely, Thurmont, and Misses Kathleen and Hadie and Paul and John at home. She is also survived by her aged mother and one sister, and by three brothers, Rev. Geo. S. Bowers, D. D., Winchester, Va.; Rev. John C. Bowers, Baltimore, and Dr. Paschal Bowers, Philadelphia.

Funeral services were held at her late home in Thurmont, Md., conducted by Rev. C. Reinewald, D. D., assisted by Revs. R. G. Koontz, of the Methodist Episcopal church, and Rev. Reinecke, of the Reformed church. Covered with a mass of floral tributes, she was laid to rest in the beautiful Middletown cemetery, sincerely mourned by a great company who call her blessed. She lives. Revs. Settlemyer and Reinewald officiated at the grave. C. R.

Memorial.

Since it has pleased our kind heavenly Father to remove, by death, from the Woman's Home and Foreign Missionary Society of the Zion Lutheran church, Manheim, Pa., two of our faithful sisters, Mrs. H. S. Witmyer and Mrs. J. G. Baumgardner, the following resolutions have been adopted:

Resolved, That we, as a society, bow in humble submission to 'Him who doeth all things well," and fervently say, "Thy will be done."

Resolved, That in their removal we deeply feel the loss to our society and the missionary cause, and pray that this bereavement may draw us closer to the Master's feet and to each other.

Resolved, That we extend our tenderest sympathies to the family and friends, and in love point them to our heavenly Father, who alone can comfort and sustain.

The Markets.

United States Bonds.

NEW YORK, Sept. 24.—United States Government bonds closed as follows:

	Bid.	*Asked.*
2s, reg., 1930	100¾	101¼
2s, coup., 1930	100¾	101¼
3s, reg., 1918	101¾	102⅛
3s, coup., 1918	101¾	102⅛
4s, reg., 1925	114¾	115¼
4s, coup., 1925	115	115⅛
Panama 2s, '36, reg.	100¾	101¼
Panama 2s, '38, reg.	100¾	

The Philadelphia Markets.

PHILADELPHIA, Sept. 26, 1910.

WHEAT unchanged; No. 2, red in export elevator, 99½c.a$1.00½; No. 1, northern export elevator, $1.22½a1.23½.

CORN firmer; No. 2, yellow, for local trade, 62a62½c.

OATS quiet but steady; No. 2, white, natural, 39½c.

BRAN unchanged; winter, in bulk, $23a23.50; spring, in sacks, $23a23.50.

REFINED SUGARS steady; powdered, $5.15; granulated, $5.05; Confectioners' A, $4.85; Keystone A, $4.80.

BUTTER firm, good demand; extra Western creamery, 32c.; extra nearby prints, 33c.

EGGS firm, good demand; Penna. and other nearby firsts, free cases, 27c. at mark; do. current receipts, in returnable cases, 25c. at mark; Western firsts, free cases, 27c. at mark; do. current receipts, free cases, 25c. at mark.

DRESSED POULTRY steady, fair demand; fresh killed fowls, nearby, 18c.; do. Western, 17a18c.; old roosters, 13c.; broiling chickens, as to size, nearby, 18a23c.; do. Western, 14a18c.; spring ducks, 18a18½c.

POTATOES steady, fair demand; Jersey, choice, per basket, 30a40c.; do. No. 2, per basket, 15a20c.; Penn. per bushel, 58a60c.; New York, per bushel, 50a55c.

FLOUR dull and weak; winter, clear, $4.00a4.25; straight, $4.25a4.50; patent, $4.75a5.25; Kansas, straight, sacks, $4.90a5.10; spring clear, $4.35a4.60; straight, $5.15a5.40; patent, $5.50a5.75; favorite brands, $6a6.25.

HAY steady, fair demand; new timothy, No. 1, large bales, $20a20.50; No. 1, small bales, $20a20.50; No. 2, $18.50a19.50; No. 3, $15a16; no grade, $10a14; new clover mixed, No. 1, $16a17; No. 2, $13a14.

The Cattle Market.

Receipts for week ending Saturday evening, September 24: Beef cattle, 3,929; sheep and lambs, 12,191; hogs, 2,934; calves, 1,746.

BEEF CATTLE.—There was an easier feeling in the market, and values closed a shade lower. Supplies were ample and mainly of Virginia and Kentucky brands. Cows were in light offerings and ruled weak in some lines, and few were wanted. Calves of the choicest kinds were steadily held and well absorbed. Quotations: Steers, average best, $7a7.10; choice, $6.75a6.87½; good, $6.50a6.62½; medium, $5.75a6; common, $5.50a5.62½; bulls, $4a4.75; fat cows, $3.50a4.75; thin cows, $2.50a3.25; milch cows, common to choice, $40a65; extras, $70; veal calves, steady; exceptional lots, $9a10.50; good to choice, $8.50a8.75; medium, $6.50a7; common, $5a6; Westerns, $5a7.50; grassers, $4a4.50.

SHEEP AND LAMBS.—A steady undertone pervaded the market, and there was a satisfying clean-up. Quotations: Sheep, wethers, extra, $5a5.25; choice, $4.50a4.75; good, $4.25a4.50; medium, $3.50a4; common, $2a3; ewes, heavy, fat, $4a4.50; lambs, extras, $7.50a7.75; good to choice, $7.25a7.50; medium, $6.50a7; common, $5a6.

HOGS.—Conditions kept arrivals well disposed of at full prices. Quotations: Western, as to size and quality, $13.50a13.75.

CITY DRESSED STOCK.—Demand was more active, and values showed no shrinkage, especially on all desirable meats. Quotations: Steers, $9.50a11.50; Texas steers, $7.50a9; cows, $6.50a9.50; veal calves, $13a15; extra calves, $16; Westerns, $10a12; grassers, $8a10; country dressed, $10a14; extras, $14.50; sheep, $8a9; extra wethers, $10; lambs, $12a13; extra lambs, $14; hogs, $13.75.